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John Fenwick

OF

NEWCASTLE UPON TYNE,

Attorney at Law.

BORN AT HEXHAM 14 APRIL 1787.

MARRIED AT ALNWICK 9 JUNE 1814.

Gough Adds Durham
8° 20

Davies Amel Peter Hiscoman
of Denham 10/6 Lach 2 1817
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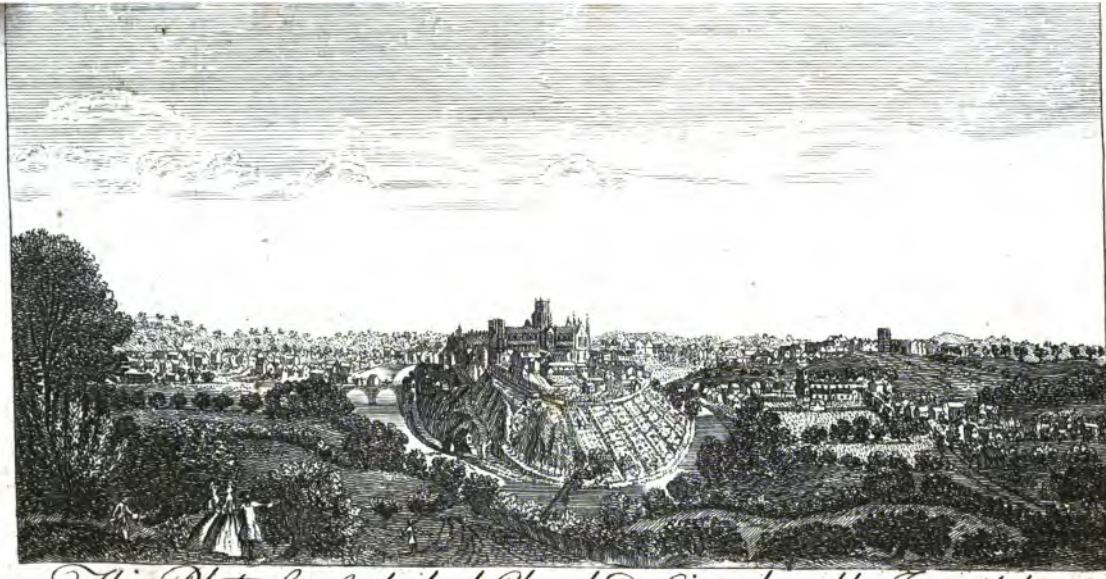


This Plate of the Cathedral Church and City, is humbly Inscribd to the Hon.ble and Rev.d Spencer Cowper Dean: by his most Obed.t Serv.t

THE ANTIQUITIES OF THE ABBEY OR CATHEDRAL CHURCH OF DURHAM.

ALSO

A particular Defcription of the County Palatine of DURHAM,

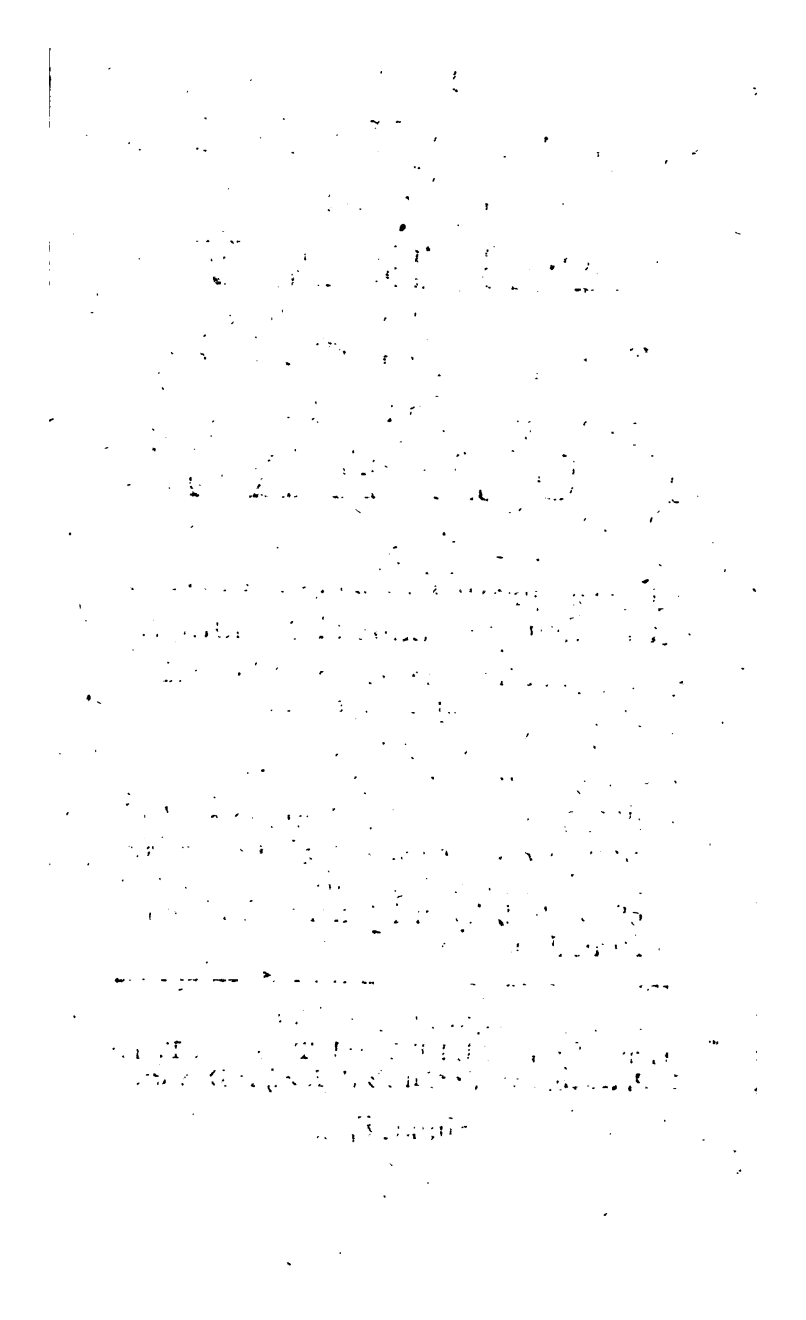
Compiled from the beſt Authorities and ORIGINAL MANUSCRIPTS.

To which is added,

The Succeſſion of the BISHOPS, DEANS, ARCHDEACONS, and PREBENDS: The BISHOP'S COURTS, and his OFFICERS: And the CASTLES and MANSION-HOUSES of the Nobility and Gentry: With other Particulars.

Newcaſtle upon Tyne:
Printed by J. WHITE and T. SAINT, for P. SANDERSON, at Mr *Pope's Head*, in Durham.

MDCCLXVII.



TO THE

HONOURABLE and REVEREND

SPENCER COWPER, *D.D.*

DEAN OF DURHAM.

SIR,

THE greateſt Encouragement I had in the Publication of the following Sheets, which contain a Deſcription of the ancient State of *that* renowned Cathedral in which you ſo worthily preſide, and of that County in which you have ſo large an Intereſt, were the Hopes that you would honour them with your Protection. And notwithſtanding the Subjects themſelves ſeem naturally to point you out as their

Patron; yet your good Nature, in gratifying my Ambition in prefixing your Name to them, will always be eſteemed by me, as an eſpecial Mark of Favour, among the many other Civilities I have already received at your Hands.

The *Hiſtory of the County of Durham* is indeed upon a new Plan, and many Additions are made to it, which were never before publiſhed; yet I have not the Vanity to imagine that the Performance is any Way worthy of being offered to a Perſon of your Penetration; or that it can add any Thing to your Information in Matters pertaining thereto. My principal Aim is to ſhelter it under your Patronage, and to embrace this Opportunity of paying that Tribute, which is a juſt

Debt

Debt from every honeſt Heart, to one whoſe exalted Birth and Merit ſhine with equal Luſtre. Your humane Temper, your obliging Affability and Condeſcenſion, afford me a noble and juſt Subject of Panegyrick; but it is not my Intention to enter into a Detail of your Virtues. I am too conſcious of my weak Abilities to attempt it, neither dare I offend your Modeſty; therefore ſhall not preſume further, ſave only to make this publick Acknowledgment, how deſirous I am of having the Honour of declaring myſelf to be, with all dutiful Reſpect,

SIR,

Your moſt obliged,

Moſt devoted, and

Moſt humble Servant,

Pat. Sanderſon.

ERRATA.

In the Antiquities *of* Durham Abbey, *&c.*

Page 5. Line 18, 33. p. 6. l. 6. p. 13. l. 16, 19. p. 15. l. 4. p. 33. l. 27, 29, 34, 36. p. 34. l. 8. 13. p. 37. l. 23, 26. p. 49. l. 36. p. 50. l. 8, 14, 27, 35. p. 51. l. 10, 24, 26. p. 52. l. 6, 8, 18, 24, 27, 34. p. 53. l. 27. p. 54. l. 15. p. 58. l. 13, 15. p. 72. l. 2, 5, 7, 19. p. 73. l. 10. in all theſe Places for *is* read *was*.

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THE ANTIQUITIES OF DURHAM ABBEY, &c.

IN the *Eaſtern* or higheſt Part within the Church were the Nine Altars, dedicated and erected in Honour of ſeveral Saints; and of them taking their Names, as the Inſcriptions thereof will declare: The Altars being placed *North* and *South*, one from another, along the Front of the Church, in an Alley the whole Breadth thereof.

In the Middle of which Front was the Altar of the Holy Fathers, St. *Cuthbert* and St. *Bede*, having all the aforeſaid Altars equally divided on either Hand, on the *South* four, and on the *North* four.

On the *South* were the four following:

1. The Altar of St. *Oſwald*, and St. *Lawrence*.
2. The Altar of St. *Thomas* of *Canterbury*, and St. *Catharine*.
3. the Altar of St. *John* Baptiſt, and St. *Margaret*.
4. The Altar of St. *Andrew*, and St. *Mary Magdalene*; being the outermoſt Altar towards the *South*.

Before the Place of the second Altar lies buried the Rev. Mr. *Thornton*; the following Inscription being erected to his Memory by Mrs. *Comber*, Wife to the learned Dean *Comber*:

M. S.
Hic jacet
Robertus Thornton,
A. M. Fil. & Hær. *Guil. Thornton*,
De *Newton*, in Com. Ebor. Arm,
Et Alic. Ux. ejus, Socius Coll. D.
Magd. Oxon; et, Rector de *Baldon*.
Qui obiit *Junii* IV.
An. Dom. MDCXCII.
Pos. A. C. Soror Char. *An.*
MDCXCV.

In *English* thus:

Here lieth interred,
The Body of *Robert Thornton*, M. A.
Son and Heir of *William Thornton*, of *Newton*,
In the County of *York*, Esq;
And of *Alice* his Wife.
He was Fellow of *Magdalene* College, in *Oxford*,
And Rector of *Baldon*.
He died the fourth Day of June,
In the Year of our Lord, 1692.
His dear Sister, *Ann*,
Erected this Monument, sacred to his Memory,
In the Year, 1695.

In the *South* Angle of the said Nine Altars, next to the *Cemetery Garth*, commonly called the *Centry Garth*, and next the said Altar there was an Almery set, wherein singing Bread and Wine were usually placed; at which the Sacristan caused his Servant or Scholar daily to give Attendance, from Six of the Clock in the

the Morning, till the High Mass was ended, out of which to deliver singing Bread and Wine to those who did assist and help the Monks to celebrate and say Mass.

Richard de Bury, Bishop of *Durham*, lieth buried before the fourth of these Altars, under a fair Marble Stone, whereon his own Image was most curiously and artificially engraved in Brass, with the Pictures of the Twelve Apostles divided and bordered on either Side, and other fine imagery Work about it, which greatly adorn the Marble Stone.

On the *North* Side of St. *Cuthbert's* and St. *Bede's* Altar were these four following:

1. The Altar of St. *Martin*, and St. *Edmund*.
2. The Altar of St. *Peter*, and St. *Paul*.
3. The Altar of St. *Aidanus*, and St. *Helene*.
4. The Altar of the Holy Arch-angel, St. *Michael*, being the outermost towards the *North*.

The Rev. Dean *Graham*, Prebendary of this Cathedral, placed the following Inscription to the Memory of his two young Sons, interred before the second of these Altars:

Hic juxta conduntur
Duo Fratres innocentissimi
Alter *Richardus Graham*,
Natu maximus *Wilhlm.* S. T. P.
Hujus Ecclesiæ Canonici
Et tunc temporis *Carlcolens*,
Nunc *Wellensis* Decani,
Et *Mariæ* Uxoris de sideratissimæ.
Natus *Aug.* 30, Denatus Dec. 22, 1689.
Alter *Georgius*, quem tertio partu,
Edidit pia Mater tertium filium:
Amabilem, docilem, & ingeniosum.
Quem Deus antiquæ Prosapiæ similem,
Et Animo & Corpore finxerat.
Cui etiam undecennii

Subvenerat Memoria Consanguineorum
Montross, Dundee, & Preston:
Cui, si singulis immatura mors pepercerat
Omnes in uno videramus.
Natus *Feb.* 14, 1692-3.
Obijt *Sept.* 14, 1705.

In *English* thus:

Near this Place lie interred,
Two most innocent Brethren;
The one *Richard*,
Eldest Son of *William Graham*, S. T. P.
Prebendary of this Church,
Formerly Dean of *Carlisle*,
Now Dean of *Wells*,
And of *Mary*, his dearly beloved Wife.
He was born *Aug.* 30, and died *Dec.* 22, 1689.
The other *George*, his third Son,
Whom his Mother brought forth at the third Birth:
He was amiable, docile, and ingenious;
Providence had formed him both in Body
And Mind like his Ancestors:
In him were remembered
Eleven of his Kindred
Of the *Montrosses*, *Dundees*, and *Prestons*:
And in him, if Death had spared them,
We had seen them all as one.
He was born *February* 14, 1692-3.
And died *September* 14, 1705.

Betwixt the two last Altars lieth buried *Anthony Beek*, Bishop of *Durham*, and Patriarch of *Jerusalem*, in a fair Marble Tomb, underneath a large Marble Stone, being the first Bishop that ever attempted to lie so near the sacred Shrine of St. *Cuthbert*, the Wall being broken at the End of the Alley, for bringing him in with his Coffin.

All

All the aforesaid nine Altars had their several Skreens and Covers of Wainscot over Head, in very decent and comely Form; having likewise between every Altar a very fair and large Partition of Wainscot, all varnished over with fine Branches and Flowers, and other imagery Work, most finely and artificially pictured and gilded; containing the several Lockers and Ambryes for the safe keeping of the Vestments and Ornaments belonging to every Altar; with three or four little Ambryes in the Wall, pertaining to some of the said Altars, for the same Use and Purpose.

There is in the *East* End of the said Church, a goodly, fair, round Window, called St. *Catharine*'s Window, the Breadth of the Quire, all of Stone, very finely and curiously wrought and glazed; having in it twenty-four Lights very artificially made, as it is called Geometrical; and the Picture of St. *Catharine* is set in Glass on the right Side, underneath the said Window, in another glazed Window, as she was set upon the Wheel to be tormented to Death; which Wheel did burst in Pieces, and caught the Turners of it, and with the Pikes thereof rent them all to Pieces, St. *Catharine* being safe herself, by the Providence of Almighty God.

And in the said Window there was a Frame of Iron, whereon stood nine very fine Cressets of Earthen Metal filled with Tallow, which every Night were lighted when the Day was gone, to give Light to the Nine Altars, and St. *Cuthbert*'s Feretory, in that Part, and over all the Church besides, and burned till Day-break.

In the *South* Alley End of the Nine Altars, there is a goodly, fair, great, glazed Window, which hath in it the whole History, Life and Miracles of that holy Man St. *Cuthbert*, from his Birth and Infancy, unto the End; and the Discourse of his holy Life mar-

ERRATA.

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Picture of our Lady, and the Picture of Christ on her Knee; and on the Height of the said Cover from End to End was a most fine Brattishing of carved Work, cut throughout with Dragons, Fowls, and Beasts, most artificially wrought and set forth to the Beholders thereof; and the Inside of the said Cover was all varnished and coloured with a most fine sanguine Colour, that the Beholders might see all the Glory and Ornaments thereof; and at every Corner of the said Cover there was a Lock to lock it down, from opening and drawing it up.

Also within the said Feretory, both on the *North* Side and the *South*, there were Almeries of Wainscot, varnished and finely painted, and gilt over with fine little Images, very seemly and beautiful to behold, for the Reliques belonging to St. *Cuthbert* to lie in; and within the said Almeries did lie all the holy Reliques that were offered to that holy Man *St. Cuthbert*; and when his Shrine was drawn, the said Almeries were opened, that every Man that came thither at that Time might see the holy Reliques therein; so that the costly Reliques and Jewels that were in the said Almeries, and all the other Reliques that hung about within the said Feretory upon the Irons, were accounted the most sumptuous and richest Jewels in all this Land; with the Beautifulness of the fine little Images that stood in the *French Pierre*, within the said Feretory; for great were the Gifts and godly Devotion of Kings, Queens, and other Estates, at that Time, towards God and holy St. *Cuthbert* in this Church.

Within this Feretory of St. *Cuthbert* were many fine little Pictures of several Saints, of imagery Work, all being of Alabaster, set in the *French Pierre* in their several Places, the Pictures being curiously engraved and gilt; and the *Nevil*'s Crofs and Bull's Head set upon the Height; and on either Side of the two Doors in

in the *French Pierre*, and alſo in divers other Places of the *French Pierre* beſides; which Feretory and *French Pierre*, were made at the Charges of *John* Lord *Nevil*, as may appear more at large in the Hiſtory of the Church.

At the *Eaſt* End of St. *Cuthbert*'s Feretory were wrought upon the Height of the Irons towards the Nine Altars, very fine Candleſtics of Iron, like unto Sockets, which had Lights ſet in them before Day, that every Monk might have the more Light to ſee to read on their Books at the ſaid Nine Altars, when they ſaid Maſs; and alſo to give Light to all others that came thither to hear and ſee Divine Service.

The King of *Scot*'s Ancient and his Banner, with divers other Noblemen's Ancients, were all brought to St. *Cuthbert*'s Feretory; and there the ſaid Lord *Nevil* made his Petition to God and that holy Man St. *Cuthbert*; and offered the Jewels and Banners to the Shrine of that holy and bleſſed Man St. *Cuthbert*, within the Feretory; and there the ſaid Banners and Ancients ſtood and hung till the Suppreſſion of the Houſe. The Lord *Nevil*'s Banner Staff was all wrythen about with Iron, from the Midſt upward, and ſtood and was bound to the Irons on the *North* End of the Feretory: And the King of *Scot*'s Banner was bound to the Midſt of the ſaid Irons, and hung over the Midſt of the Alley of the Nine Altars, and faſtened with a Cord to a Loop of Iron, being in a Pillar under St. *Catharine*'s Window, in the *Eaſt* End of the Church; and a little after the Suppreſſion of the Houſe, they were all taken down, ſpoiled and defaced, that the Memory thereof ſhould be clean taken away, being both a great Honour to the Realm, and a decent Ornament unto the Church.

The

The QUIRE.

In the *East* End of the Quire, joining upon St. *Cuthbert*'s Feretory, ſtood the High Altar, the goodlieſt in all the Church; being a very rich Thing, with many precious and coſtly Ornaments appertaining to it, as well for every principal Day, as for every of our Lady's Days. Betwixt the ſaid High Altar and St. *Cuthbert*'s Feretory, was all of *French Pierre* curiouſly wrought, both on the Outſide and the Inſide, with fair Images of Alabaſter, and gilt; being called in the ancient Hiſtory, the Lardoſe. The ſaid curious Workmanſhip of *French Pierre* or *Lardoſe*, reaching in Height almoſt to the middle Vault, and containing the Breadth of the Quire in Length. In the Midſt whereof, right over the High Altar, were artificially placed, in very fine Alabaſter, the Picture of our Lady ſtanding in the Midſt, and the Picture of St. *Cuthbert* on one Side, and the Picture of St. *Oſwald* on the other, all richly gilt. And at either End of this Altar was a Wand of Iron faſtened in the Wall, whereon hung Curtains or Hangings of white Silk daily. The daily Ornaments that were hung both before the Altar and above, were of red Velvet, with great Flowers of Gold, in embroider'd Work, with many Pictures beſides very finely gilt: But the Ornaments for the principal Feaſt, the Aſſumption of our Lady, were all of white Damaſk, beſet with Pearls and precious Stones, which made the Ornaments more glorious to behold.

Within the ſaid Quire, over the High Altar hung a rich and moſt ſumptuous Canopy, for the bleſſed Sacrament to hang within it, which had two Irons faſten'd in the *French Pierre*, very finely gilt; which held the Canopy over the Midſt of the ſaid High Altar

Altar that the Pix hung in, that it could not move nor ſtir; whereon ſtood a Pelican all of Silver, upon the Height of the ſaid Canopy, very finely gilt, giving her Blood to her young Ones, in Token that Chriſt gave his Blood for the Sins of the World; and it was goodly to behold for the bleſſed Sacrament to hang in. And the Pix wherein the bleſſed Sacrament hung, was of moſt pure Gold, curiouſly wrought of Goldſmith's Work; and the white Cloth that hung over the Pix was of very fine Lawn, all embroidered and wrought about with Gold and red Silk; and four great round Knobs of Gold curiouſly wrought, with great Taſſels of Gold and red Silk hung at them, and the four Corners of the white Lawn Cloth; and the Crook that hung within the Cloth, that the Pix hung upon, was of Gold; and the Cord that drew it up and down was made of fine ſtrong white Silk. And when the Monks went to ſay or ſing high Maſs, they put on their Veſtments in the Reveſtry, and both the Epiſtler and Goſpeller were always reveſted in the ſame Place: And when the Office of the Maſs began to be ſung the Epiſtler came forth of the Reveſtry, and the other two Monks following him, all three in a Row at the *South* Quire Door, and there ſtood till the *Gloria Patri* or the Office of the Maſs began to be ſung; and then with great Reverence and Devotion, they went all up to the Altar; and one of the Vergers that kept the Reveſtry did go before them, with a large Tip-ſtaff in his Hand, as it was his Office ſo to do, bowing themſelves moſt reverently to the bleſſed Sacrament of the Altar; the one on the one Side of him that ſaid Maſs, and the other on the other. Alſo the Goſpeller carried a marvellous fair Book, which had the Epiſtles and Goſpels in it, and layed it on the Altar; which Book had on the Outſide of the Cover-

ing,

ing, the Picture of our Saviour Chriſt, all of Silver, of Goldſmith's Work; all Parcel-gilt, very fine to beſhold; which Book did ſerve for the Pax in the Maſs. The Epiſtler, when he had ſung the Epiſtle, did lay the Book again upon the Altar; and afterwards when the Goſpel was ſung, the Goſpeller did lay it down upon the Altar likewiſe, until the Maſs was done: Maſs being ended, they went all three into the Reveſtry from whence they came, and carried the Book with them; and one of the Vergers meeting them at the *South* Quire Door, after the ſame Manner they came, and went before them into the Reveſtry.

Alſo there was pertaining to the High Altar two goodly Chalices, one was of Gold, the other of Silver, double gilt, and the Foot of it ſet full of precious Stones; that of Gold was for principal Days, and the other was to ſerve every Day: Likewiſe there was pertaining to the ſaid High Altar, two goodly great Baſons of Silver, one for principal Days, double gilt, a large great one; and the other Baſon for every Day, not ſo large, being Parcel-gilt, and engraven all over; and two great Crewets of Silver, containing a Quart a-piece, Parcel-gilt, and engraven all over; and two leſſer Crewets for every Day, all of Silver; one Pair of Silver Cenſers for every Day; and two Pair of Silver Cenſers for every double Feaſt, double gilt; and two Pair of Silver Cenſers, Parcel-gilt, and the Chains alſo for every principal Day; and with two Ships of Silver, Parcel-gilt, for principal Days; and other two of Silver, ungilt, for every Day, to carry Frankincenſe in; and two Silver Candleſticks, double gilt, for two Tapers, very finely wrought, of three Quarters Height, to be taken in funder with Wreſts; and other two Silver Candleſticks, for every Day's Service, Parcel-gilt; with goodly, rich, and ſumptuous Furniture for every Feſtival Day, of change-

able

able Suits. Divers of the Veſtments were ſet round about with Pearls, both Stoles and Fanbels. There were alſo other very rich Jewels and Ornaments pertaining to the ſaid High Altar.

There were alſo two Croſſes to be born, on principal Days for Proceſſion; one of Gold, and the Staff it ſtood in was of Silver, of Goldſmith's Work, very curiouſly and finely wrought, and double gilt. The other Croſs was of Silver, double gilt, and the Staff was of Wood, of the ſame Workmanſhip, and double gilt. Alſo there was another Croſs of Chryſtal that ſerved for every Day in the Week. There was born before the Croſs every principal Day, a Holy Water Font, of Silver, very finely engraved, and Parcel-gilt, which one of the Novices carried.

In the *North* Side of the Quire there is an Almery nigh to the High Altar, faſtened in the Wall, to lay any Thing in, pertaining to the High Altar.

There is likewiſe another Almery in the *South* Side of the Quire, nigh the High Altar, incloſed in the Wall, to ſet the Chalices, Baſons, and the Crewets in, that they miniſtered with at the High Altar, with Locks and Keys for the ſaid Almeries.

At the *North* End of the High Altar there was a very fine Lettern of Braſs, where they ſung the Epiſtle and the Goſpel, with a great Pelican on the Height of it, finely gilt, billing the Blood out of her Breaſt to feed her young ones, and her Wings ſpread abroad, whereon lay the Book, in which they ſung the Epiſtle and Goſpel; it was thought to be the fineſt Lettern of Braſs in this Country. It was all to be taken aſunder with Wreſts, every Joint from the other.

Alſo there was lower down in the Quire another Lettern of Braſs, not ſo curiouſly wrought, ſtanding in the Midſt againſt the Stalls, a very beautiful one,

with an Eagle on the Height of it, and her Wings ſpread abroad, whereon the Monks laid their Books when they ſung their Legends, at Mattins, or other Times of Service.

Before the High Altar within the Quire above-mentioned, were three fine Silver Baſins hanging in Chains of Silver, one on the *South* Side of the Quire, above the Steps going up to the High Altar; the ſecond on the *North* Side, oppoſite to the firſt; the third in the Midſt between them both, juſt before the High Altar. Theſe three Silver Baſons had Latten Baſons within them, having Pricks for Serges or great waxen Candles to ſtand on; the Latten Baſons being to receive the Drops of the three Candles, which burned Day and Night, in Token that the Houſe was always watching to God.

There was alſo another Silver Baſon hanging in Silver Chains before the Sacrament of the aforeſaid High Altar, but nearer to the ſaid Altars than the others, hanging almoſt over the Prieſt's Back; which was only lighted in Time of Maſs, and that ended, extinguiſhed.

Alſo there was a handſome Monument belonging to the Church, called the Paſchal, which uſed to be ſet up in the Quire, and there to remain from the *Thurſday* called *Maunday Thurſday* before *Eaſter*, till the *Wedneſday* after *Aſcenſion-day*. It ſtood upon a four-ſquare thick Plank of Wood, againſt the firſt Grees or Step, behind the three Baſons of Silver that hung before the High Altar: In the Midſt of the ſaid Grees is a Niche, wherein one of the Corners of the ſaid Plank was placed; and at every Corner of the ſaid Plank was an Iron Ring, whereunto the Feet of the Paſchal were adjoined, repreſenting the Pictures of the four flying Dragons; as alſo the Pictures of the four Evangeliſts, above the Top of the Dragons, under-

deneath the nethermoſt Boſs, all ſupporting the whole Paſchal; and the four Quarters have been four Chryſtal Stones, as appear by the Holes: And on every Side of the four Dragons there is curious antique Work, as Beaſts, Men upon Horſeback, with Bucklers, Bows, and Shafts, and Knots, with broad Leaves ſpread upon the Knots, very finely wrought, all being of the fineſt and moſt curious Candleſtic Metal, or Latten Metal, glittering like Gold, having ſix Candleſtics or Flowers of Candleſtic Metal coming from it, three on either Side, whereon ſtood in every of the ſaid Flowers or Candleſtics, a Taper of Wax: And on the Height of the ſaid Candleſtic or Paſchal of Latten, was a large pretty Flower, being the principal Flower, which was the ſeventh Candleſtic. The Paſchal in Latitude contained almoſt the Breadth of the Quire, in Longitude it extended to the Height of the lower Vault, whereon ſtood a long Piece of Wood reaching within a Man's Length to the uppermoſt Vault or Roof of the Church, upon which ſtood a great, long ſquared Taper of Wax, called the Paſchal; having a fine Convenience through the ſaid Roof of the Church to light the Taper. In Concluſion the Paſchal was eſteemed to be one of the rareſt Monuments in *England*.

The PASSION.

Within the Church of *Durham*, upon *Good Friday*, there was a moſt ſolemn Service; in which Service Time, after the Paſſion was ſung, two of the eldeſt Monks took a large beautiful Crucifix, all of Gold, of the Picture of our Saviour Chriſt nailed upon the Croſs, laying it upon a Velvet Cuſhion, having St. *Cuthbert*'s Arms upon it, all embroidered with Gold, bringing it betwixt them upon the ſaid Cuſhion, to the loweſt Steps in the Quire, and there betwixt them, held

the ſaid Picture of our Saviour, ſitting on either Side of it. And there one of the ſaid Monks roſe and went a pretty Space from it, ſitting down upon his Knees, with his Shoes put off, very reverently crept upon his Knees unto the ſaid Croſs, and moſt reverently kiſt it; and after him the other Monk did ſo likewiſe; and they ſat down on either Side of the ſaid Croſs, holding it betwixt them; after that the Prior came out of his Stall, and ſat down upon his Knees with his Shoes off: And in like Manner crept unto the ſaid Croſs, and all the Monks after him, one after another in the ſame Order; in the mean Time the whole Quire ſinging a Hymn. The Service being ended, the ſaid two Monks carried the Croſs to the Sepulchre with great Reverence; (which was ſet up that Morning on the *North* Side of the Quire, nigh unto the High Altar, before the Service Time) and there laid it in the ſaid Sepulchre with great Devotion, with another Picture of our Saviour Chriſt, in whoſe Breaſt they incloſed with great Reverence, the moſt holy and bleſſed Sacrament of the Altar, cenſing and praying to it upon their Knees a great Space; ſetting two Tapers lighted before it, which burned till *Eaſter* Day in the Morning that it was taken forth.

The RESURRECTION.

There was in the Church of *Durham*, very ſolemn Service upon *Eaſter* Day, between Three and Four o'Clock in the Morning, in Honour of the Reſurrection, where two of the eldeſt Monks of the Quire came to the Sepulchre ſet up on *Good Friday*, after the Paſſion, all covered with red Velvet, and embroidered with Gold, and then cenſed it, each Monk with a Pair of Silver Cenſers, ſitting on their Knees before the Sepulchre. Then they both riſing came

came to the Sepulchre, out of which, with great Reverence, they took an extreme beautiful Image of our Saviour, representing the Resurrection, with a Cross in his Hand, in the Breast whereof was inclosed in the brightest Chrystal, the Holy Sacrament of the Altar; through which Chrystal the blessed Host was conspicuous to the Beholders. Then after the Elevation of the said Picture, carried by the said two Monks upon a Velvet Cushion all embroidered, singing the Anthem of *Christus Resurgens*, they brought it to the High Altar, setting it on the Midst thereof, the two Monks kneeling before the Altar, and censing it all the Time that the Rest of the Quire were singing the aforesaid Anthem of *Christus Resurgens*; which Anthem being ended, the two Monks took up the Cushion and the Picture from the Altar, supporting it betwixt them, and proceeding in Procession from the High Altar to the *South* Quire Door; where there were four Ancient Gentlemen, belonging to the Prior, appointed to attend their Coming, holding up a very rich Canopy of Purple Velvet, tassled round about with red Silk, and a Gold Fringe, and at every Corner of the Canopy stood one of these Ancient Gentlemen to bear it over the said Image, with the holy Sacrament carried by the two Monks round about the Church, the whole Quire waiting upon it with Torches and a great Number of other Lights, all singing, rejoicing, and praying to God most devoutly, till they returned to the High Altar, whereon they placed the said Image, there to remain till *Ascension* Day.

Ludovicus de Bello Monte, Bishop of *Durham*, lies buried before the High Altar in the Quire, under a most curious and sumptuous Marble Stone, which he prepared for himself before he died; being adorned with most excellent Workmanship of Brass, whereon he was most excellently and lively pictured, as he was

accuſtomed to ſing or ſay Maſs, with his Mitre on his Head, and his Croſier Staff in his Hand, with two Angels finely pictured, one on the one Side of his Head, and the other on the other Side, with Cenſers in their Hands cenſing him; and containing alſo moſt exquiſite Pictures and Images of the twelve Apoſtles, divided and bordered on either Side of him; and next them are bordered on each Side of the twelve Apoſtles, in another Border, the Pictures of his Anceſtors, in their Coats of Arms, being of the Blood Royal of *France*, he had a white Lion placed upon the Breaſt of his Veſtment, underneath the Verſes of his Breaſt, with *Flower-de-luces* about the Lion; and two Lions pictured, one under one Foot of him, and the other under his other Foot, ſupporting and holding up his Croſier Staff, his Feet adjoining and ſtanding upon the ſaid Lions; and two other Lions beneath them, in the nethermoſt Border of all, being very artificially wrought in Braſs, elegantly beautifying the ſaid Through of Marble, whereon was engraved in Braſs, ſuch Divine Sayings of Scripture, which he had peculiarly ſelected for his ſpiritual Conſolation, at ſuch Time as it ſhould pleaſe God to call him out of this Mortality; as theſe following:

EPITAPHIUM.

In Gallia natus,
De Bellomonte, jacet hic *Ludovicus* humatus,
Nobilis ex fonte Regum, comitumque creatus,
Præſul in hac ſede Cæli lætetur in ade.
Præteriens ſiſte, memorans quantus fuit iſte,
Cælo quam dignus, juſtus, pius, atque benignus!
Dapſilis, ac hilaris, inimicus ſemper avaris.

Super Caput.

Credo quod Redemptor meus vivit, qui in noviſſimo die me reſuſcitabit ad vitam æternam; & in carne mea videbo Deum, ſalvatorem meum.

In

In Pectore.

Repoſita eſt hæc ſpes mea, in ſinu meo.

Domine, miſerere mei.

Ad dextram.

Conſors ſit ſanctis *Ludovicus* in arce Tonantis.

Ad ſiniſtram.

Spiritus ad Chriſtum, qui ſanguine liberat iſtum.

In *Engliſh* thus:

Here lieth interred,

Lewis de Bellomonte, born in *France*,

And deſcended from an illuſtrious Race of Kings and Counts.

He was Biſhop of this See, and is now happy in Heaven.

Stop, Traveller, and recollect how great a Man he was;

How worthy of Heaven, how juſt, pious, and benign!

How hoſpitable and chearful, hating Covetouſneſs.

Above his Head:

I know that my Redeemer liveth, and that he will raiſe me up at the laſt Day to Life eternal, and that in my Fleſh I ſhall ſee God, my Saviour.

Upon his Breaſt:

My Hope is in my Heart,

Lord have Mercy upon me.

On the right Hand:

May *Lewis* be Companion of the Saints in Heaven.

On the left Hand:

I commend my Soul to Chriſt, who redeemed it with his Blood.

The ORGANS.

There were three Pair of Organs belonging to the ſaid Quire, for Maintenance of God's Service, and the better celebrating thereof. One of the grandeſt of the three ſtood over the Quire Door, only opened and played upon on principal Feaſts, the Pipes being all

of

of the fineſt Wood, and Workmanſhip, partly gilt upon the Inſide, and the Outſide of the Leaves and Cover up to the Top, with Branches and Flowers, finely gilt, with the Name of Jeſus gilt with Gold. There were but two Pair more of them in *England* of the ſame Make; one Pair in *York*, and another in St. *Paul*'s.

Alſo there was a Letterne of Wood, like unto a Pulpit, ſtanding and adjoining to the Wood Organs, over the Quire Door, where they uſed to ſing the nine Leſſons in the old Time on principal Days, ſtanding with their Faces towards the High Altar.

The ſecond Pair ſtood on the *North* Side of the Quire, being never played upon, but when the four Doctors of the Church were read, *viz. Auguſtine*, *Ambroſe*, *Gregory*, and *Jerome*, being a Pair of fair large Organs, called the *Cryers*.

The third Pair were daily uſed at ordinary Service.

There lay on the High Altar, an excellent fine Book, very richly covered with Gold and Silver, containing the Names of all the Benefactors to St. *Cuthbert*'s Church, from the firſt original Foundation thereof. The Letters of the Book being for the moſt Part gilt, as is apparent in the ſaid Book. The laying that Book on the High Altar, ſhowed how highly they eſteemed their Founders and Benefactors; and the daily and quotidian Remembrance they had of them, in the Time of Maſs and Divine Service, argued not only their Gratitude, but alſo a moſt divine and charitable Affection to the Souls of their Benefactors, as well dead as living; which Book is as yet extant, declaring the ſaid Uſe in the Inſcription thereof.

There is alſo another famous Book as yet extant, containing the Reliques, Jewels, Ornaments, and Veſtments that were given to the Church by all thoſe

Founders,

Founders, for the further adorning of God's Service, whose Names were on Record in the said Book that lay upon the High Altar; as also they are recorded in this Book of the aforesaid Reliques and Jewels, to the everlasting Praise and Memory of the Givers and Benefactors thereof.

The North *Alley of the Quire.*

At the *East* End of the *North* Alley of the Quire, betwixt two Pillars opposite one to the other, was the grandest Porch, called the *Anchorage*; having in it a very elegant Road, with the most exquisite Pictures of *Mary* and *John*, with an Altar for a Monk to say daily Mass, being in ancient Times inhabited by an *Anchorite*, whereunto the Priors very much resorted, both for the Excellency of the Place, as also to hear the Mass, standing so conveniently unto the High Altar, and withal so near a Neighbour to the sacred Shrine of St *Cuthbert*, whereunto the Priors were most devoutly addicted. The Entrance to this Porch or Anchorage was up a good Pair of Stairs adjoining to the *North* Door of St. *Cuthbert*'s Feretary, under which Stairs the Paschal did lie, and in the Time of *Lent*, the Children of the Almery were enjoined to come thither daily, to dress, trim, and make it bright against the Paschal Feast.

In this *North* Alley of the Quire, betwixt two Pillars on the *South* Side, before St. *Blase*'s Altar, afterwards called *Skirlaw*'s Altar, lies buried, *Walter Skirlaw*, Bishop of *Durham*, under a fair Marble Stone, very sumptuously beset with many brazen Images, having his own Image most artificially portray'd in Brass in the Midst thereof, with this Saying engraven upon his Breast, *Credo quod Redemptor meus vivit, & in die novissima de terra surrecturus sum, & in carne mea videbo Deum, Salvatorem meum.*—In *Eng-*

lish

liſh thus: *I know that my Redeemer liveth, and that he will raiſe me up at the laſt Day, and that in my Fleſh I ſhall ſee God, my Saviour.*

Right over the Entrance of this *North* Alley, going to the Song School, which was heretofore the Sacrifts Exchequer, there was a Porch adjoining to the Quire on the *South*, and St. *Benedict*'s Altar on the *North*; the Porch having in it an Altar, and the Rood or Picture of our Saviour, much in Devotion of Dr. *Swalwell*, ſometime Monk of *Durham*: The ſaid Rood having ſumptuous Furniture for the Feſtival Days belonging to it.

The South *Alley of the Quire.*

At the *Eaſt* End of the *South* Alley of the Quire, adjoining to the Pillar next St. *Cuthbert*'s Feretory, next the South Quire Door, oppoſite to the aforeſaid Porch in the *North* Alley, was a beautiful Rood or Picture of our Saviour, called the Black Rood of *Scotland*, with the Pictures of *Mary* and *John* brought out of Holy-rood Houſe, in *Scotland*, by King *David Bruce*, and won at the Battle of *Durham*, with the Picture of our Lady on the one Side of our Saviour, and St. *John* on the other Side; which Rood and Pictures were all three very richly wrought in Silver, and were all ſmoaked black over, being large Pictures of a Yard or five Quarters long, and on every one of their Heads, a Crown of pure beaten Gold, of Goldſmith's Work; with a Device to take them off and to put them on. And on the Backſide of the ſaid Rood and Pictures, there was a Piece of Work that they were faſtened unto, all adorned with Wainſcot Work, and curious Painting, well befitting ſuch coſtly Pictures, from the Midſt of the Pillar up to the Height of the Vault; which Wainſcot was all Red, varniſhed over very finely, and all ſet full of Stars of Lead, well gilt over with

with Gold. And alſo the ſaid Rood and Pictures had every one of them an Iron fixed in the back Part of the ſaid Images, and a Hole in that Part of the Irons that went through the Wainſcot, to put a Pin of Iron into, to make them faſt to the Wainſcot.

Thomas Hatfield, Biſhop of *Durham*, lies buried over againſt the Reveſtry Door, in the *South* Alley of the Quire, betwixt two Pillars, under the Biſhop's Throne, which he made before he died: His Tomb being all of Alabaſter, whereunto was adjoined a little Altar, which he prepared for a Monk to ſay Maſs for his Soul after his Death; the Altar being environed with an Iron Grate.

Within this *South* Alley of the Quire was the Reveſtry, where the Biſhop, or his Suffragan had a peculiar Altar, and uſed to ſay Maſs only at ſuch Times as they were to conſecrate Prieſts, or give any holy Orders.

The Croſs Alley of the Lanthorn before the Quire Door, going North *and* South.

In the former Part of the Quire, on either Side the *Weſt* Door, or chief Entrance thereof, without the Quire Door in the Lanthorn, were placed, in their ſeveral Rooms, one above another, the moſt excellent Pictures, all gilt, and extremely beautiful, of the Kings and Queens, as well of *Scotland* as *England*, who were devout and godly Founders and Benefactors of this famous Church, and ſacred Monuments of St. *Cuthbert*, to incite their Poſterity to the like religious Endeavours, in their ſeveral Succeſſions and Kingdoms; whoſe Names follow:

Edgar, King of *Scotland*.
Catharine, Queen of *England*.
David Bruce, King of *Scotland*.

Richard

Richard II. King of *England.*
Alexander. King of *Scotland.*
Henry IV. King of *England.*
Richard II. King of *England.*
Alexander, King of *Scotland.*
Matilda, Queen of *England.*
David, King of *Scotland.*
Edward III. King of *England.*
Henry II. King of *England.*
Edward I. King of *England.*
Henry V. King of *England.*
Alexander, King of *Scotland.*
Sybil, Queen of *Scotland.*
William Rufus, King of *England.*
Richard III. King of *England.*
William the Conqueror, King of *England.*
Harald, King of *England.*
John, King of *England.*
Edward II. King of *England.*
Ethelston, King of *England.*
Stephen, King of *England.*
Matilda, Queen of *England.*
Canute, King of *England.*
Malcomb, King of *Scotland.*
Duncan, King of *Scotland.*
Henry III. King of *England.*
Eleanor, Queen of *England.*
Henry I. King of *England.*
Eleanor, Queen of *England.*
Malcomb, King of *Scotland.*
William, King of *Scotland.*

In the ſame Place were the Images of many more Benefactors and Founders of this See, under whom, as alſo under the Kings and Queens, were Inſcriptions, which ſee in the Appendix.

In

In the Lanthorn, called the New Work, hung three fine Bells, rung always at Twelve o'Clock at Night; the Monks going to Mattins at that Hour; four Men were appointed to ring these Bells at Midnight, and at such Times of the Day as the Monks went to serve God; two of the said Men belonged to the Revestry, and kept the Copes, the Vestments, and five Pair of Silver Censers, with the other Ornaments pertaining to the High Altar, and lay in a Chamber over the *West* End of the Revestry: The other two Men lay in a Chamber in the *North* Alley, over against the Sacrist's Exchequer: They swept and kept the Church clean, and filled the Holy Water Stones every *Sunday* Morning with clean Water before it was hallowed, and locked the Church Doors every Night.

There was also standing in the *South* Pillar of the Quire Door of the Lanthorn, in a Corner of the Side Pillar, a square Stone, which has been finely wrought. On every Side was a large Image, whereon stood a square Stone, which had twelve Cressets wrought therein, and were filled with Tallow, and every Night one of them was lighted, to give Light to the Monks at Midnight, when they came to Mattins.

John Washington, Prior of *Durham*, lies buried under a fine Marble Stone, with Verses engraven in Brass upon it before the Porch, over the Entrance of the *North* Alley, as you go to the Song-school adjoining to St. *Benedict*'s Altar.

Robert Berrington, of *Walworth*, Prior of *Durham*, first obtained the Use of the Mitre with the Staff. He lies buried under a fine Marble Stone, being pictured from the Waist upwards in Brass, on the *North* Side of Prior *Washington* in the *North* Plage over against St. *Benedict*'s Altar, being the first of the three Altars in that Plage, or Isle.

Next to St. *Benedict*'s Altar on the *North* is St. *Gregory*'s Altar, being the second Altar.

John Fossor was the first Prior that ever attempted to be buried within the Abbey Church, out of the Centry-garth. He was buried in the *North* Plage before the Altar of St. *Nicholas* and St. *Giles*, the last of the three Altars in the Plage towards the *North*; over whom was laid a curious and sumptuous Marble Stone, prepared by himself when living, with his own Image, and other imagery Work, *viz.* The twelve Apostles, divided and bordered on either Side of him; and three other Pictures, all in Brass.

An ancient Memorial, collected from the best Antiquaries concerning the Battle of Durham, *in Prior* Fossor's *Time.*

In the Night before the Battle of *Durham* was begun, the 17th Day of *October*, 1346, there appeared to *John Fossor*, then Prior of the Abbey of *Durham*, a Vision, commanding him to take the Holy Corporax Cloth, which was within the Corporax, wherewith St. *Cuthbert* covered the Chalice when he used to say Mass, and to put the same holy Relique upon a Spear Point, and next Morning to repair to a Place on the *West* of the City of *Durham*, called the *Red Hills*, and there to remain till the End of the Battle. Which Vision the Prior taking for a Revelation of God's Grace and Mercy, through the Mediation of holy St. *Cuthbert*, went early next Morning, with the Monks of the said Abbey, to the said *Red Hills*, and there most devoutly prostrated themselves in Prayer for Victory in the said Battle (a great Number of the *Scots* pressing by them, with Intention to have spoiled them, yet had no Power to commit any Violence upon such holy Persons so occupied in Prayer, being protected by the good Providence of Almighty God, by the Mediation

tion of holy St. *Cuthbert*, and the Preſence of the ſaid holy Relique): And after many Conflicts betwixt the *Engliſh* and *Scots*, the Battle ended, and Victory was obtained, to the great Overthrow of the *Scots*: And then the ſaid Prior and Monks, accompanied with *Ralph* Lord *Nevil*, and *John Nevil* his Son, Lord *Piercy*, and many other worthy Nobles of *England*, returned Home, and went to the Abbey Church, there joining in hearty Prayer and Thankſgiving to God, and holy St. *Cuthbert*, for the Conqueſt obtained that Day: In which Battle a holy Croſs, taken out of *Holy Rood Houſe*, in *Scotland*, by King *David Bruce*, was taken from the ſaid King: Which Croſs is recorded, by moſt ancient and credible Writers, to have come to the ſaid King moſt miraculouſly: Being hunting the wild Hart in a Foreſt near *Edinburgh*, upon *Holy Rood* Day, commonly called the Exaltation of the Holy Croſs, the King ſeparated from his Nobles, *&c.* ſuddenly there appeared unto him, as it ſeemed, a moſt beautiful Hart, running towards him with full Speed, which ſo affrighted his Horſe, that he violently ran away; but the Hart ſo fiercely and ſwiftly followed, that he forcibly threw the King and his Horſe to the Ground; who being much diſmayed, caſt back his Hands betwixt the Tines of the Hart's Horns to ſtay himſelf, when the ſaid Croſs ſlipped into his Hands moſt wonderfully; at the Sight of which the Hart immediately vaniſhed away, and was never after ſeen, no Man knowing certainly what Metal or Wood the ſaid Croſs was made of. In the Place where this Miracle was ſo wrought, now Springs a Fountain, called the *Rood* Well. The Night after the Croſs ſo befchanced to him, he was warned in his Sleep, by a Viſion, to build an Abbey in the ſame Place; which he diligently obſerving as a true Meſſage from Almighty God, ſent for Workmen into *France* and *Flanders*, who at their Arrival were

retained, and built the ſaid Abbey accordingly, which the King cauſed to be furniſhed with regular Canons, and dedicated the ſame in Honour of the Croſs, and placed it moſt ſumptuouſly in the ſaid Abbey, there to remain as a moſt renowned Monument; and ſo remained, till the King coming to this Battle, brought it with him as a miraculous and moſt fortunate Relique: Notwithſtanding that the King, the Night before the Battle, was in a Dream admoniſhed, that in no wiſe he ſhould attempt to violate the Church Goods of St. *Cuthbert*, or any Thing pertaining to that holy Saint, which he did moſt preſumptuouſly diſdain, deſtroying as much as he could of the ſaid Goods and Lands belonging to St. *Cuthbert*. He was not only puniſhed by God Almighty in his own Captivity, being taken in the Field of Battle, and ſore wounded, having firſt valiantly fought; but there was alſo taken with him four Earls, two Lords, the Archbiſhop of St. *Andrews*, one other Biſhop, one Knight, with many others: And in the Battle were ſlain ſeven Earls of *Scotland*, beſides many Lords, and fifteen thouſand *Scotſmen*; as alſo by the Loſs of the ſaid Croſs, and many other moſt excellent Jewels and Monuments which were brought from *Scotland*, and other Noblemen's Banners, which were all offered to the Shrine of St. *Cuthbert*, for the beautifying and adorning thereof; together with the Black Rood of *Scotland* (ſo termed); with *Mary* and *John*, made of Silver, being as it were ſmoaked all over; which was ſet up in the Pillar next St. *Cuthbert*'s Shrine, in the *South* Alley.

Shortly after the Prior cauſed a very ſumptuous Banner to be made with Pipes of Silver, to be put on a Staff five Yards long, with a Device to take off and put on the ſaid Pipes at Pleaſure, and to be kept in a Cheſt in the Feretory, when they were taken down,

down, which Banner was ſhewed and carried about in the Abbey on Feſtival and Principal Days. On the Height of the uppermoſt Pipe was a pretty Croſs of Silver, and a Wand of Silver, having a fine wrought Knob of Silver at either End, that went over the Banner Cloth, to which it was faſtened, which Wand was the Thickneſs of a Man's Finger, having at either End a fine Silver Bell: The Wand was faſtened by the Middle to the Banner Staff under the Croſs. The Banner Cloth was a Yard broad, and five Quarters deep, and the Bottom of it was indented in five Parts, and fringed, and made faſt all about with Red Silk and Gold. It was alſo made of Red Velvet, on both Sides ſumptuouſly embroider'd and wrought with Flowers of Green Silk and Gold; and in the Midſt thereof were the ſaid holy Relique, and Corporax Cloth incloſed; which Corporax Cloth was covered over with White Velvet, Half a Yard Square every Way, having a Croſs of Red Velvet on both Sides, over that holy Relique, moſt artificially compiled and framed, being finely fringed about the Edge and Skirts with Fringe of Red Silk and Gold, and three fine little Silver Bells faſtened to the Skirts of the ſaid Banner Cloth, like unto Sacring Bells; and being ſo ſumptuouſly finiſhed, was dedicated to holy St. *Cuthbert*; to the Intent, that for the Future it ſhould be carried to any Battle, as Occaſion ſhould ſerve; and was never ſhewed at any Battle, but by the ſpecial Grace of God Almighty, and the Mediation of holy St. *Cuthbert*, it brought Home Victory: Which Banner Cloth, after the Diſſolution of the Abbey, fell into the Poſſeſſion of Dean *Whitingham*, whoſe Wife, called *Katharine*, being a *French* Woman, (as is credibly reported by Eye-witneſſes) did, moſt deſpitefully burn the ſame in her Fire, to the open Contempt and Diſgrace of all ancient Reliques.

On the *West* Side of the City of *Durham*, where two Roads pass each other, a most famous and elegant Cross of Stone Work was erected, to the Honour of God, for the Victory there obtained, known by the Name of *Nevil*'s Cross, and built at the sole Cost of Lord *Ralph Nevil*, one of the most excellent and chief Persons in the said Battle; which Cross had seven Steps about it, every Way squared, to the Socket wherein the Stalk of the Cross stood; which Socket was fastened to a large square Stone, the sole or bottom Stone, being of a great Thickness, *viz.* a Yard and Half every Way: This Stone was the eighth Step. Also the said Socket was fastened with Iron and Lead to the sole Stone, on every Side of the Corner of the Socket Stone, which was three Quarters deep, and a Yard and a Quarter Square about, every Way. The erected Stalk of the Cross, was in Length three Yards and a Half up to the Bosse, having eight Sides, all of one Piece: From the Socket it was fixed into the Bosse above, into which Bosse the Stalk was deeply soddered with Lead and Sodder. In the Midst of the Stalk, in every second Square, was the *Nevil*'s Cross. A Saltire, in a Scutcheon, being Lord *Nevil*'s Arms, was finely cut out upon the said Stalk; and the Bottom of the Stalk was soddered deep in the Hole of the Socket, with Lead and Sodder; and at every Corner of the Socket was a Picture of one of the four Evangelists, finely set forth, and carved in Stone Mason Work. The Bosse at the Top of the Stalk was an octangular Stone, finely cut and bordered, and most curiously wrought; and in every Square of the nether Side thereof, in the Mason Work, was *Nevil*'s Cross, in a Scutcheon, in one Square, and the Bull's Head, having no Scutcheon, in the next Square; so in the same reciprocal Order about the Bosse. On the

Top

Top of the Boſs was a Stalk of Stone (being a Croſs a little higher than the Reſt) ſoddered deeply with Lead and Sodder into the Hole of the Boſs above, whereon was cut out, on both Sides of the Stalk of the ſaid Croſs, the Picture of our Saviour Chriſt crucified, with his Arms ſtretched out, his Hands nailed to the Croſs, and his Feet nailed upon the Stalk of the Croſs below, almoſt a Quarter of a Yard above the Boſs, the Picture of the bleſſed Virgin *Mary* on one Side, and the Picture of St. *John* the Evangeliſt on the other Side, moſt pitifully lamenting, and beholding his Torments and cruel Death, they both ſtanding on the Top of the Boſs: All which Pictures were moſt artificially wrought together, and finely carved out of one entire Stone, ſome Parts thereof through-carved Work, both on the *Eaſt* and *Weſt* Sides of the Croſs, with a Cover of Stone likewiſe over their Heads, being all moſt finely and curiouſly wrought together out of the ſaid hollow Stone; which Cover of Stone was covered over finely with Lead. Alſo in Remembrance of the Battle of *Durham*, and to the perpetual Memory and Honour of the ſaid Lord *Nevil*, and his Poſterity for ever, it was called by the Name of *Nevil*'s Croſs, as aboveſaid; and remained conſpicuous to all Paſſengers, till the Year 1589, in the Night-time, when the ſame was broken down and defaced, by ſome lewd, contemptuous, and wicked Perſons, thereto encouraged (as it ſeemed) by ſome who loved Chriſt the worſe for the Croſs-Sake, as utterly contemning all ancient Ceremonies and Monuments.

And likewiſe in the ſaid *Red Hills*, on the *North* Side of *Nevil*'s Croſs, a little diſtant from a Piece of Ground called the *Fleſſe*, above a Cloſe lying hard by *North Chilton-pool*, and on the *North* Side of the Hedge, where the Maid's Bower uſed to be, where the Prior and Monks ſtood making their Prayers to God with the

the holy Relique of St. *Cuthbert*, during the said Battle, there was erected, (after the Victory was gained) by the said Prior and Monks, a beautiful Cross of Wood, in Remembrance of that holy Relique carried to the Battle: Which being finely wrought, very large, and of two Yards Height, stood long there. The Prior and Monks, ever after, in Memory of the said holy Relique, after the Victory, did, in their Recreations, as they went and came to and from Beau, repair to the Monastery and Abbey of *Dunham*, and made their humble and solemn Prayers to God and holy St. *Cuthbert*, at the Foot of the said Cross, in perpetual Praise and Memory of the said Victory; till it was of late (within seventy Years) suddenly defaced, and thrown down, by some lewd and ill-disposed Persons, who despised the Antiquity and Worthiness of Monuments, after the Suppression of Abbies: And the Collection of this memorable Antiquity was in the Year 1593.

In the South *Alley of the Lanthorn.*

John Hemingbrough, Prior of *Durham*, lies buried in the *South* Plage, on the right Hand as you go to the Revestry, under a fine Marble Stone, with his Picture, curiously engraven upon it, having the twelve Apostles pictured on each Side of him, six *South*, and six *North*, in Brass, with other imagery Work about his Head; lying before the Altar of our Lady, or *Houghwell's* Altar; the first of the three Altars in the *South* Plage.

William Ebchester, Prior of *Durham*, lies buried in the *South* Alley-plage, on the right Hand, under a fine Marble Stone, before the Lady of *Bolton's* Altar, with his Verses and Epitaph engraven upon the said Stone, in Brass; which Stone was taken thence, and laid before the Quire Door: The aforesaid Altar is the second

ood in that Place. Over that Altar was a moſt lively and beautiful Image of our Lady, ſo called the Lady of *Bolton*; which was made to open with Gimmers, from her Breaſt downwards; and within was painted the Image of our Saviour, finely gilt, holding up his Hands, and betwixt his Hands a fair and large Crucifix of Chriſt, all of Gold: Which Crucifix was to be taken out every *Good Friday*, and every Man crept unto it that was then in the Church; after which it was hung up again within the ſaid Image And every principal Day the ſaid Image was opened, that every Man might ſee pictured within her, the Father, the Son, and the Holy Ghoſt, moſt curiouſly and finely gilt; and both the Sides within her very finely varniſhed with Green Varniſh, and Flowers of Gold, an elegant Sight for all Beholders: And underneath the Stone ſhe ſtood on, was a beautiful Croſs upon a Scutcheon, called the *Nevil*'s Croſs, ſignifying that the *Nevils* had born the Charges thereof.

Robert Ebchefter, Prior of *Durham*, lies buried under a fine Marble Stone, with his Picture and Verſes, from the Waſte upwards in Braſs, before the ſaid Lady of *Bolton*'s Altar.

Next to the Lady of *Bolton*'s Altar, on the *South*, was St. *Fides*'s, and St. *Thomas* the Apoſtle's Altar; being the third Altar in the *South* Plage.

There is a Library in the *South* Angle of the Lanthorn, which is now above the Clock, betwixt the Chapter Houſe and the Te Deum Window; 'tis well repleniſhed with ancient and modern Books.

In the *South* End of the Alley of the Lanthorn above the Clock is a handſome Glaſs Window, called the Te Deum Window, finely glazed: According as every Verſe of Te Deum is ſung or ſaid, ſo is it very curiouſly wrought in fine coloured Glaſs, with the nine Orders

Orders of Angels, *viz.* Thrones, Dominations, Cherubims, *&c.* with the Picture of Chriſt, as he was upon the Croſs crucify'd, and the bleſſed Virgin *Mary* with Chriſt in her Arms, as he was born.

Oppoſite to this, in the *North* End of the Alley of the Lanthorn, is a large and beautiful Glaſs Window, having twelve long and good Lights, built of fine Stone, and glazed, which in old Time was gone to decay; and the Prior at that Time, called Prior *Caſtell*, rebuilding it, called it the Window of the four Doctors of the Church, having ſix long and handſome Glaſs Lights in the upper Part of the ſaid Window; and therein is pictured our bleſſed Lady, with the Picture of our Saviour Chriſt in her Arms, and that of holy St. *Cuthbert* on the *Weſt* Side of her: Both which Pictures are ſtanding in the Midſt of the ſaid Window, in fine coloured Glaſs; And on the *Eaſt* Side of our Lady are two Doctors of the Church pictured, and the other two Doctors pictured on the Weſt Side of St. *Cuthbert*; all being large Pictures, very curiouſly coloured in Glaſs: And the Picture of Prior *Caſtell*, who bore the whole Charge of building the ſaid Window, ſitting on his Knees (in fine Blue Glaſs, in his Habit) and holding up his Hands to our Lady, under the Feet of the ſaid bleſſed Virgin *Mary*, whoſe Image ſtands above his Head, ſaying, *Virgo Mater Dei, Miſerere mei: Holy Virgin, Mother of God, have Mercy upon me.* There are other ſix handſome Lights in the ſame Window, underneath the above, very finely glazed, with all the Inſtruments of Chriſt's Death ſet in round Glaſs, and wrought in fine Colours in the ſaid Glaſs Window, being all but one Window, which has a Stone Gallery the Breadth of the Thickneſs of the Wall, at the Diviſion of the ſuperior Lights from the inferior, affording a Paſſage into the Roof of the Sacriſts Exchequer, and is ſupported by the Partitions of the

the Lights made ſtrong, and equally broad with the Gallery.

Monuments in the middle Alley, from the Lanthorn to the Weſt *End, joining upon the Galilee.*

In the Body of the Church, between two of the higheſt Pillars ſupporting the Weſt Side of the Lanthorn, oppoſite the Quire Door, was Jeſus' Altar, where Jeſus' Maſs was ſung every *Friday* in the Year; and on the Backſide of the ſaid Altar was a high Stone Wall, at each End whereof was a Door, which was locked every Night, and called the two Rood Doors, for the Proceſſion to go forth and return at: Betwixt the two Doors was Jeſus' Altar placed, as aforeſaid; and each End of the Altar was cloſed up with fine Wainſcot, like to a Porch, adjoining to each Rood Door, finely varniſhed with Red Varniſh. In the Wainſcot, at the *South* End of the Altar, were four grand Almeries, to preſerve the Chalices and Silver Crewets, with two or three Suits of Veſtments, and other Ornaments belonging to the ſaid Altar, for holy and principal Days: And at the *North* End of the Altar, in the Wainſcot, was a Door to come into the ſaid Porch, which was always locked. There was alſo ſtanding on the Altar, againſt the Wall, a moſt curious fine Table, with two Leaves to open and ſhut, comprehending the Paſſion of our Lord Jeſus Chriſt, richly ſet in fine lively Colours, all like burniſhed Gold, as he was tormented on the Croſs; a moſt lamentable Sight to behold: Which Table was always locked up, but on principal Days. Alſo the Fore-part of the ſaid Porch, from the utmoſt Corner of the Porch to the other, was a Door with two broad Leaves, to open from Side to Side, all of fine through-carved Work: The Height was ſomewhat above a Man's Breaſt, and the upper Part ſtricken full of Iron Spikes, that none

ſhould

ſhould climb over; which Door hung all in Gimmers, and had Claſps in the Inſide to faſten them. And on the principal Days, when any of the Monks ſaid Maſs at the ſaid Altar, then the Table ſtanding thereon was opened, and the Door with two Leaves, which compoſed the Fore-part of the ſaid Porch, was ſet open alſo, that every Man might come in and ſee the Table, in the Manner aforeſaid.

There was alſo in the Height of the Wall, from Pillar to Pillar, the whole Story and Paſſion of our Lord, wrought in Stone, and curiouſly gilt: And alſo above the ſaid Story and Paſſion, there was the whole Story and Pictures of the twelve Apoſtles, very artificially ſet forth, and finely gilt, extending from one Pillar to the other. And on the Top, above all the aforeſaid Stories, from Pillar to Pillar, was ſet up a Border artificially wrought in Stone, with marvellous fine Colours, and gilt, with Branches and Flowers, inſomuch, that the more a Man looked on it, the more was his Deſire to behold it; and though in Stone, it could not have been finer in any Kind of Metal. And likewiſe above the Top of all, upon the Wall, ſtood the moſt famous Rood that was in all the Land, with the Picture of *Mary* on one Side of our Saviour, and that of St. *John* on the other, with two glittering Archangels; one on the one Side of *Mary*, and the other on the other Side of *John*. So that for the Beauty of the Wall, Statelineſs of the Picture, and the Livelineſs of the Painting, it was thought to be one of the grandeſt Monuments in the Church.

Alſo on the back Side of the ſaid Rood, before the Quire Door, there was a Loft, and the Clock ſtood in the *South* End thereof. Underneath the Loft, contiguous to the Wall, was a long Form, reaching from one Rood Door to the other, whereon Men reſted themſelves, to ſay their Prayers, and hear Divine Service.

Every

Every *Friday*, after the Evening Prayer was ended in the Quire, an Anthem was ſung in the Body of the Church, before St. *John*'s Altar, called Jeſus' Anthem, which was performed by the Maſter and Choir, who ſung another Anthem ſitting on their Knees before Jeſus' Altar, one of the Galilee Bells tolling.

Thomas Caſtell, Prior of *Durham*, lies buried under a handſome Marble Stone in the Body of the Church, before Jeſus' Altar, being pictured in Braſs from the Waſte up, with his Epitaph: Oppoſite to which, between two Pillars, on the *North* Side, was a Loft, containing a Pair of Organs for the Uſe of the Maſter and Quiriſters, at ſinging Jeſus' Maſs and Anthem every *Friday*, with a beautiful Deſk to lay the Books on in Time of Divine Service.

John Aukland, Prior, lies buried within the Abbey Church of *Durham*.

John Burnaby, Prior of *Durham*, lies buried under a handſome Stone, pictured in Braſs from the Waſte upward, in the Midſt of the Church, beneath the *North* Door, not far diſtant from the Marble Croſs, with his Epitaph.

There is, betwixt the Pillar on the *North* Side wherein the Holy Water Stone ſtood, and the oppoſite Pillar on the *South* Side, a Row of Blue Marble, in the Midſt whereof is a Croſs of the ſame coloured Marble, in Token that all Women who came to hear Divine Service, ſhould not be ſuffered to come above the ſaid Croſs: And if it happened that any Woman came above it, in the Body of the Church, ſhe was inſtantly puniſhed for certain Days, becauſe no Woman preſumed to come where the holy Man St. *Cuthbert* was, for the Reverence they had to his ſacred Body.

Alſo, if any Woman happened to come within the Abbey Gates, or within the Precincts of the Houſe; had ſhe been but ſeen her Length within any Place of

the ſaid Houſe, ſhe was puniſhed, as an Example to deter others from doing the like.

The Reaſons why Women ought not to come to St. Cuthbert's *Feretory, nor enter the Precincts of the Monaſtry.*

Divers Books of the Life and Miracles of that holy Confeſſor St. *Cuthbert*, have been written partly by *Iriſh*, *Engliſh*, and *Scottiſh* Authors, none being able to comprehend the Whole in one Work: For as venerable *Bede* reports, in the Prologue to his Book of the Life and Miracles of St. *Cuthbert*, that there were many other Things nothing inferior to thoſe he had written, of the Life and Virtues of that bleſſed Man, that were related by him, and commanded to be had in perpetual Memory; which Works, though they were not perfectly and deliberately finiſhed, it was thought inconvenient to inſert, or add new Matters to them. Of which Books, one is intitled, *Of the Coming of St.* Cuthbert *into* Scotland, taken out of the *Scottiſh* Hiſtories; where, among other Things, is recited the retired Life of holy St. *Cuthbert*, as followeth:

Bleſſed St. *Cuthbert*, for a long Time, led a moſt recluſe Life, in the Borders of the *Picts*; at which Place a great Concourſe of People daily attended him, and from whom, by the Providence and Grace of God, none ever returned without great Comfort and Conſolation. This cauſed both Young and Old to reſort to him, as they took great Pleaſure both in ſeeing and hearing him. In which Time it happened that the Daughter of the King of that Province was got with Child by ſome young Man in her Father's Houſe. The King perceiving her Pregnancy, diligently examined her who was the Author of that Fact: Whereupon ſhe made this Anſwer: That ſolitary young Man who dwelleth hard by, is he who hath overcome me, and by whoſe Beauty I am thus deceived.

deceived. Whereupon the King, furiously enraged, presently repaired to the Hermit's Place, with his deflowered Daughter, attended by divers Knights, where he instantly accosted the Servant of God in this Manner: What art thou he, who, under the Colour of Religion, prophanest the Temple and Sanctuary of God? Art thou he, who, under the Cloak and Profession of an Hermit, exercisest thyself in all Filthiness? Behold my Daughter, whom thou by thy Wiles hast corrupted, not fearing to deflower her: Therefore now at last confess this thy Fault, and plainly declare here, before this Company in what Sort thou hast seduced her. The King's Daughter marking the fierce Speeches of her Father, very impudently stepped forth, and boldly affirmed, that it was he who had done that wicked Fact: At which the young Man, greatly amazed, perceiving that this Calumny proceeded from the Instigation of the Devil, (wherewith he was brought into great Perplexity) applied his whole Heart unto Almighty God, saying as followeth: My Lord, my God, who only knowest, and art the Discoverer of all Secrets, make manifest also this Work of Iniquity, and by some Token disprove the same, which though it cannot be done by Human Policy, make it known by some Divine Token. When the young Man, with great Lamentations and Tears inutterable, had spoken these Words, even suddenly, and in the same Place where she stood, the Earth making a hissing Noise, presently opened, and swallowed her up in the Presence of all the Spectators. This Place is called *Certon*, where she for her Corruption was conveyed down into Hell. As soon as the King perceived this Miracle to happen in the Presence of all his Company, he began to be greatly tormented in his Mind, fearing lest for his furious Threats he should incur the same Punishment. Whereupon he, with his Company,

humbly craving Pardon of Almighty God, with a further Petition to that good Man St. *Cuthbert*, that by his Prayers he would crave of God to have his Daughter again: Which Petition the holy Father granted, upon Condition, that from thence no Woman ſhould come near him. Whence it came to paſs that the King did not ſuffer any Woman to enter into any Church dedicated to that Saint, which to this Day is duly obſerved in all the Churches of the *Picts*, which were dedicated to that holy Man.

The North *Alley of the Body of the Church.*

The *North* Alley extends from the *North* Door of the Church to the Croſs Alley in the Midſt of the Church, called the Lanthorn Alley, where the Lanthorn ſtands; at the Entrance of the *North* Alley into the Lanthorn was a Trellice Door, from Pillar to Pillar, which opened and ſhut with two Leaves, like a folding Door. Above the Door it was likewiſe trelliced almoſt to the Height of the Vault, and on the Height of the ſaid Trellice Iron Pikes were ſtricken, of a Quarter of a Yard long, to the Intent that none ſhould climb over it: It was never opened but on Holidays, and at Proceſſions; and the *North* Rood, on the other Side of the ſame Pillar, at the *North* End of Jeſus' Altar, was likewiſe never opened but to admit ſome Proceſſion.

There were two Holy Water Stones belonging to the Abbey Church of *Durham*, of a very fine Blue Marble; the better of them ſtood within and oppoſite to the *North* Church Door, fixed in the Corner of the Pillar adjoining to the Lady of *Pittie*'s Altar, on the left Hand as you turn into the Galilee, having a beautiful Screen of Wainſcot, finely painted with Blue and little gilt Stars: It was kept very clean, and freſh Water always provided againſt *Sunday* Morning, by the Bell-

ringers

ringers or Servitors of the Church; wherein one of the Monks hallowed the ſaid Water, early in the Morning, before Divine Service.

The other ſtood within the *South* Church Door, not quite ſo curious, yet of the ſame Make, and ſupplied with freſh Water every *Sunday* Morning, where one of the Monks likewiſe hallowed the Water, as above. One of them, *viz.* that at the *South* Door, ſerved the Prior, the Convent, and the whole Houſe; the other at the *North* Door being for the Uſe of thoſe who came in that Way to hear Divine Service.

There was between two Pillars, on the left Hand, in the *North* Alley, as you go into the Galiley from the *North* Church Door, our Lady of *Pittie*'s Altar, incloſed on each Side with Wainſcot, with the Picture of our Lady ſupporting our Saviour on her Knee, as he was taken from the Croſs.

And on the right Hand of the ſaid *North* Alley, at going into the Galiley, under the Belfrey, called the Galiley Steeple, was St. *Saviour*'s Altar: The *North* End of which Altar Stone was fixed into the Wall, from the Foundation of the Church, for Maſs to be ſaid at, and remains viſible, by a broken Corner, not to be drawn out, without breaking the Wall.

In the *Weſt* End of the Church, and of the *North* Alley, over the Galiley Door, is a Belfrey, called the Galiley Steeple, wherein hung four great Bells, which were never rung but at principal Feaſts, or when the Biſhop came to Town.

Every *Sunday* a Sermon was preached in the Galiley, from One to Three in the Afternoon; previous to which, at Twelve the great Bell of the Galiley tolled three Quarters of an Hour, and rung the fourth Quarter, till One o'Clock, that the People might have Warning to come and hear the Word of God preached. There were certain Officers of the ſaid Houſe, who

were always charged, whenever the Bells were to be rolled, to be in Readineſs to ring them, *viz.* Two Men of the Kitchen were charged with ringing one Bell, and four Men of the Church, who lay always in the Church, were charged with the third Bell, and ſix others were to ring the great Bell, *viz.* Two of the Bakehouſe, two of the Brewhouſe, and two of the Kiln. But in the latter Days of King Henry VIII. the Houſe was ſuppreſſed, and after that Time the Bells were never rung. In Queen *Elizabeth*'s Reign Dean *Whittingham* perceiving them to have been uſeleſs long before his Time, intended to have them taken down and broken; when *Thomas Spark*, the Biſhop's Suffragan, reſiding at *Durham*, and keeping Houſe there at that Time, having Notice of the Dean's Purpoſe, ſent directly into *Yorkſhire* for a Workman, and cauſed three of the Bells to be taken down, and hung up in the New Work, called the Lanthorn, where he made a fine Set of Chimes, which coſt him thirty or forty Pounds; which Chimes continue to this Day.

The South *Alley of the Body of the Church.*

Robert Nevil, Biſhop of *Durham*, lies buried in his Anceſtor's Porch, near to the Cloiſter Door, which is to the *South*, and Jeſus' Altar to the *North* of the Porch, containing three Pillars; and ſo much of the Angle having in it an Altar, with a fine Alabaſter Table above it, where Maſs was daily celebrated for their Souls, and therein a Pew, where the Prior uſed to ſit to hear Jeſus' Maſs. The *Eaſt* End of the Porch, where the Altar ſtood, was cloſed up with a little Stone Wall, higher than the Altar, and wainſcotted above the Wall; and the *Weſt* End with a little Stone Wall, and an Iron Grate on the Top of it, and the *North* Side towards the Body of the Church was invironed with Iron.

Alſo

Alſo on the Back-part behind *Nevils'* Altar, to the Midſt of the Pillar behind the Church Door, in Compaſs from Pillar to Pillar, there was a Chamber, where one that kept the Church, and rung the Bells at Midnight lodged: And over the Church Door, the Compaſs of four Pillars, two on either Side, when one entered within the Church Door, was all covered above Head with Wainſcot, very finely painted, and varniſhed Azure, and ſet out with Stars of Gold. And in the Fore-part of the Wainſcot, from Pillar to Pillar, within the Church, over the Holy Water Stone, there was a Brattiſhing on the Fore-part of the Wainſcot or Roof, very curiouſly wrought, and gilt with Gold as fine as the Angle; and in the Midſt of the Brattiſhing was a Star of great Compaſs, like the Sun, very curiouſly wrought with Gold, and enamell'd; ſo there could no Duſt or Filth fall into the Holy Water Stone, it being cloſe above, as well as cloſe within the Church Door.

In the *Weſt* End of this *South* Alley, between the two nethermoſt Pillars, oppoſite to our Lady of *Pittie's* Altar, was an Altar with a Rood, repreſenting Chriſt's Paſſion, having his Hands bound, with a Crown of Thorns on his Head, being commonly called the Bonny Rood, incloſed on each Side with Wainſcot, as was the Altar of our Lady of *Pittie*.

The Sanctuary.

Near to the ſaid Altar, on the *South* Side adjoining to the Galiley Door, was the Grate whereon the Country Men lay, when they fled thither for Refuge.

In ancient Time, before the Houſe was ſuppreſt, the Abbey Church, the Church-yard, and all the Circuit thereof was a Sanctuary for all Manner of Men that committed any great Offence, as killing of a Man in his own Defence, or any Priſoners who had broken out

out of Priſon, and fled to the Church Door, knocking to have it opened; Alſo certain Men lay in two Chambers over the *North* Door for that Purpoſe, that when any ſuch Offenders came and knocked, they inſtantly let them in at any Hour of the Night; and run quickly to the Galiley Bell, and toll'd it, that whoſoever heard it might know that ſome had taken Sanctuary. When the Prior had Notice thereof, he ſent Orders to keep themſelves within the Sanctuary; that is, within the Church and Church-yard, and that every one ſhould have a Gown of Black Cloth, with a Yellow Croſs, called St. *Cuthbert*'s Croſs, at the left Shoulder, that every one might ſee the Privilege granted to St. *Cuthbert*'s Shrine, for Offenders to fly unto for Succour, and Safeguard of their Lives, till they could obtain their Prince's Pardon: And that they ſhould lie within the Church or Sanctuary, on a Grate, made only for that Purpoſe, adjoining to the Galiley *South* Door. They had likewiſe Meat, Drink, Bedding, and other Neceſſaries, at the Coſt of the Houſe, for thirty-ſeven Days, being only ſuch as were neceſſary for ſuch Offenders, until the Prior and Convent could get them conveyed out of the Dioceſe. This Privilege was confirmed not only by King *Guthrid*, but by King *Alured* likewiſe.

In the *Weſt* End of the Church, over the Galiley, was a fine large Window, containing the whole Story of the Root of *Jeſſe*, in coloured Glaſs, very lively pictured and wrought in Colours, with *Mary* and Chriſt in her Arms on the Top of the ſaid Window, in moſt curiouſly coloured Glaſs.

The Galiley, and why this Chapel, dedicated to the Honour of St. Mary, *was ſo called.*

For the Comfort of all Women, and the Solace of their Souls, there was an ancient Church in the Ferne Iſland, where the Church of that Iſland now ſtands, appointed

appointed for Women to repair unto for hearing o Maſs, making their Prayers, and receiving the Sacra ments. For which Purpoſe here was a Chapel dedi cated to the bleſſed Virgin *Mary*, now called the Ga liley.

Hugh, Biſhop of *Durham*, conſecrated the 21ſt o *December*, 1154, at *Rome*, by Pope *Paſchalis* II. o the Feaſt of St. *Thomas* the Apoſtle, conſidering th Diligence of his Predeceſſors in building the Cathedra Church, finiſhed but a few Years before his Time and no Chapel being then erected to the bleſſed Vir gin, whereunto it ſhould be lawful for Women to hav Acceſs, began to erect a New Work at the *Eaſt* Angl of the ſaid Cathedral, for which ſeveral Pillars of Mar ble were brought from beyond Sea; and the Wor being advanced to a ſmall Height, began, through great Clifts viſible therein, to fall down; whence i manifeſtly appeared unacceptable to God and holy St *Cuthbert*, eſpecially for the Acceſs Women were t have ſo near his Feretory: Whereupon that Wor was left off, and a new one begun and ſoon finiſhed at the *Weſt* End of the ſaid Church; into which i was lawful for Women to enter, there being befor no holy Place where they might have Admittance fo their Comfort and Conſolation.

It is called the Galiley, by Reaſon, as ſome think of the Tranſlation thereof; being once begun, an afterwards removed; to which Place whoſoever re ſorted, had the Benefit of ſundry Pardons grante them, as plainly appears by a Table there ſet up, con taining a Catalogue of the ſaid Pardons.

Within the Galiley, in a Chantry made of moſt ex cellent Blue Marble, ſtood our Lady's Altar, a ſump tuous Monument, finely adorned with curious Wain ſcot Work, above the Head, at the Back, and at eac End of the Pillar; the Wainſcot behind deviſed an fu

furnished with most heavenly Pictures, extremely lively in Colours and Gilding; there Mass was sung daily by the Master of the Song-school, with certain Deacons and Quiristers, the Masters playing upon a fine Organ in Time of Mass; wherein the first Founder of the said Chantry, Bishop *Langley*, his Soul was most devoutly prayed for, in the Beginning and Ending thereof: This Bishop magnificently rebuilt the said Galilay. There belonged also to this Altar very sumptuous Furniture, not only for principal Feasts, but for ordinary Service: And for preserving and safe-keeping those Suits of Vestments, and other Ornaments belonging to the said Altar, there was at both Ends behind the Portal two close Almeries of Waiscot; wherein after celebrating our Lady's Mass, they were inclosed. *Thomas Langley*, Bishop of *Durham*, lies buried under a Marble Tomb, within the said Chantry, before our Lady's Altar. He founded upon the Place Green, a Grammar-school and Song-school, with yearly Stipends, whereof two Priests were Masters, who daily in saying Mass prayed for his Soul.

'Tis not improper to infert here a Translation of the Charter which Bishop *Pudsey*, Founder of this Fabrick, granted to the Burgesses of the City of *Durham*, whereby they enjoy such valuable Privileges at this Day. Its Original, in Latin, deserves a Place in the Appendix.

" *Hugh*, by the Grace of God, Bishop of *Durham*, " wishing Health to all Men in his Bishoprick, whether Clergy or Laymen, *French* or *English*, Know " ye that we have granted, and by this Charter have " confirmed to our Burgesses of *Durham*, that they " shall be free and exempt from the Customary Duties of In-toll and Out-toll, from Market-silver and " Herriots: And shall enjoy all the Free Privileges " which the Burgesses of *Newcastle* do in the best and

" most

" moſt honourable Manner poſſeſs. Witneſſed by " *Ralph Hagett*, and many others.

On the *North* Side of the Galiley was an Altar, called the Lady of *Pittie*'s Altar, with her Picture, carrying our Saviour on her Knee, as he was taken from the Croſs, a very melancholy Aſpect. This Altar was intended for a Chantry Prieſt to ſay Maſs at every Day; having above the Altar on the Wall, a Part of our Saviour's Paſſion in large Pictures, the other Part being above St. *Bede*'s Altar, on the *South* Side.

There was on the *South* Side, between two Pillars, a beautiful Monument of Blue Marble, a Yard high, ſupported by five Pillars, one at every Corner, and the fifth under the Middle; and above the ſaid Marble Stone and Pillars ſtood a Shrine, ſecond to St. *Cuthbert*'s, wherein the Bones of that holy Man St. *Bede* were inſhrined: It uſed to be taken down every Feſtival Day, when there was any ſolemn Proceſſion, and carried by four Monks in Time of Proceſſion and Divine Service; which being ended, they conveyed it again into the Galiley, and ſet it upon the ſaid Tomb, which had a Cover of Wainſcot, curiouſly gilt, and made to draw up and down over the Shrine, when they pleaſed to ſhew the Sumptiouſneſs thereof. And for a Confirmation of the Truth of this Account of St. *Bede*'s Shrine, 'tis not improper to tranſcribe the following Verſes from the ancient Hiſtory, which diſcovers both the Time of his Tranſlation from St. *Cuthbert*'s Tomb, and the Maker and Founder of the Shrine in the Galiley.

Hugh, Biſhop of *Durham*, having finiſhed the Chapel called the Galiley, cauſed a Feretory of Gold and Silver to be made, wherein were depoſited the Bones of venerable *Bede*, tranſlated and removed from St. *Cuthbert*'s Shrine. In the lower Part of the firſt Work, the following Latin Verſes were engraven:

Con-

Continet hæc Theca Bedæ venerablis ossa,
Sensum factori Christus dedit atque datori:
Petrus opus fecit, Præsul dedit hoc Hugo donum;
Sic in utroque suum, veneratus utrumque Patronum.

In English, *thus:*

This Coffin doth contain the Bones of venerable *Bede*,
Christ to the Maker Sense did give, and to the Giver Gold:
One *Peter* fram'd the Work, the Cost Bishop *Hugh* paid:
So *Peter* and *Hugh*, Patrons both, St *Bede* inclos'd in Mold.

Anno Milleno ter Centum, septugeno
Postquam Salvator carnem de Virgine sumpsit
Transtulit hoc Feretrum Cuthberti de prope tumba,
Ustius Ecclesiæ Prior huc, poscente Richardo
De Castro dicti Barnardi, cujus & ossa.
Non procul hinc lapide sub marmoreo requiescunt.

In English, *thus:*

In the Year of our Lord, one thousand three hundred and seventy, *Richard* of *Barnard-castle*, did with Eagerness procure, That the Bones of St. *Bede*, lying nigh St. *Cuthbert*'s Shrine, should be translated into the Galiley, there to remain. This *Richard*, deceased, for the Love he had for St. *Bede*, ordered his own Bones to be laid near him.

It appears in the Description of the State of the Church of *Durham*, that the Bones of St. *Bede* were first laid in the Monastry of *Jarrow*, and afterwards brought to *Durham*, and placed in a golden Coffin on the right Side of the Body of St. *Cuthbert*.

Ediridus, a Priest in that Time, *viz.* 1020, did affirm and certainly record, That one Coffin contained both

both the Body of St. *Cuthbert*, and the Bones of the venerable Dr. *Bede*.

On the *South* Side of the Galiley was St. *Bede*'s Altar, before which his Bones and Reliques lay interr'd under that Place where his Shrine was exalted; to whose Memory an elegant Epitaph fairly written on Vellum hangs upon the adjoining Wall.

The Reverend and Pious Sir *George Wheler*, Knight, one of the Prebendaries of this Cathedral, and Rector of *Houghton-le-spring*, in this Diocese and Neighbourhood, a true Admirer of venerable *Bede*, had several of his Children buried near him, and ordered his own Body to be interr'd as near *Bede*'s Tomb as it conveniently could, without violating the sacred Ashes: For whom his only surviving Son, *Granville Wheler*, Esq; a true Inheritor of his Father's Estate, and eminent Virtues, erected a decent Marble Monument in the Body of the Church, contiguous to the Wall, behind which the Body lies buried. The Inscription we reserve for a Place in the Appendix.

Adjoining to the Bottom of the great Window, in the *West* End of the Galiley, was a fine Iron Pulpit, with Iron Rails to support the Monks in going up, of whom one did preach every Holiday and *Sunday*, at One o'Clock in the Afternoon.

At the *West* End of the *South* Angle was a Font for baptizing of Children, when the Kingdom was interdicted by the Pope; which *Thomas Langley*, Bishop of *Durham*, procured as a Privilege, upon special Favour at the Pope's Hands.

In the *West* End of the Galiley are four finely colour'd, and sumptuously glaz'd Windows.

In the first towards the *South* are three Lights; the Middle having in it the Picture of Christ, as he was crucified on the Cross, curiously painted on Glass, with the Sun and Moon above the Head thereof; in the highest Part of which Light is the Picture of

the Star that appeared to the three Wise-men or Kings underneath depictured, directing them to the *East* to search out the new-born Child, Jesus, the Holy One, born betwixt an Ox and an Ass, to offer unto him Oblations and Sacrifices, of Gold, Myrrh, and Frankincense; together with the Picture of the Virgin *Mary*, with Christ naked, sitting upon her Knee.

In the Light towards the *North*, is pictured in coloured Glass, God Almighty, having in his Hand a Ball or Globe, signifying the Earth, Air, and Sea: And under that the Salutation of the Angel *Gabriel* to the blessed Virgin *Mary*; and the Picture of the Holy Ghost appearing to her in the Likeness of a Dove.

In the Light towards the *South* is the Picture of our blessed Lady, as she was taken up into Heaven, glorified, and crowned; and underneath a very lively Picture of our blessed Lady, with Christ new-born, naked, sitting on her Knee, and sucking her Breast.

In the second, containing six fine Lights of Glass, sever'd, three above and three below.

The middle Light above contains the Picture of St. *Cuthbert*, very lively colour'd in Glass, in his ordinary Episcopal Vestments to say Mass, with his Mitre on his Head, and having a Crosier, or Pastoral Staff, in his Left Hand, and the Image of St. *Oswald*'s Head painted on his Breast, supported with his Right Hand, in fine colour'd Glass. Under his Feet is written in the Glass, Sanctus Cuthbertus quondam Lindisfarnensis Episcopus, hujus Ecclesiæ & Patriæ maximus Patronus.—*In* English, *thus*: St. *Cuthbert*, formerly Bishop of *Lindisfarne*, the chief Patron of this Church and Country.

The Light on the *North* Side of St. *Cuthbert*, has the Picture of St. *Bede*, in his Blue Habit; under his Feet is wrote on the Glass, Sanctus Beda, qui vitam St. Cuthberti, & Multa alia, ab Ecclesia approbata conscripsit;

ſcripſit; Cujus Oſſa, in hac Capella in Feretro contenta —*In* Engliſh, *thus:* St. *Bede*, who wrote the Life of St. *Cuthbert*, and many other Things approved of by the Church, whoſe Bones are in a Coffin in this Chapel.

The Light on the *South* Side of St. *Cuthbert*, hath the Picture of *Aidanus* the Biſhop, in fine colour'd Glaſs, as he was accuſtomed to ſay Maſs, with his Mitre on his Head, and a Croſier Staff in his Left Hand. Under his Feet is written, Sanctus Aidanus Epiſcopus Lindisfarnenſis Eccleſiæ primus; prius in hac Sanctiſſima Dunelmenſi Eccleſia, fuit Prioratus.—*In* Engliſh, *thus:* St. *Aidanus*, the firſt Biſhop of *Lindisfarne*. He was before Prior in this moſt holy Church of *Durham*.

Under which three Lights, by Partitions, are three very curious and larger Pictures, in fine colour'd Glaſs, containing the Images of *Aidanus*, *Edmundus*, and *Eata*, three Biſhops of *Lindisfarne*, as they were accuſtomed to ſay Maſs, with Mitres on their Heads, and Croſier Staffs in their Left Hands. Under *Eata*'s Picture is, Sanctus Eata Lindisfarnenſis Epiſcopus.—*In* Engliſh, *thus:* St. *Eata*, Biſhop of *Lindisfarne*.

And above, in the higheſt Part of this Window, are ſix little glaz'd Lights, in Tower Manner, in fine colour'd Glaſs, containing Part of the Hiſtory of Chriſt's Nativity, the Marriage in *Galilee*, and his Miracles done upon Earth.

In the third Window are alſo ſix Lights parted as before; in the higheſt Part are three Pictures, in fine colour'd Glaſs; the Middle being the Image of the bleſſed Virgin *Mary*, with Chriſt in her Arms, under whoſe Feet is written, Sancta Maria.—*In* Engliſh, Saint *Mary*.

On the *North* Side of her is the Picture of St. *Oſwald*, King, in colour'd Glaſs, with a beautiful Croſs in his Hand; under whoſe Feet is, Sanctus Oſwaldus

Fundator ſedis Epiſcopalis Lindisfarnenſis, quæ nunc eſt Dunelmenſis: Cujus Anima in Feretro St. Cuthberti eſt humata.—*In* Engliſh, *thus:* St. *Oſwald*, Founder of the Epiſcopal See of *Lindisfarne*, which is now the See of *Durham*. He lies buried in St. *Cuthbert*'s Feretory.

On the *South* Side of her is the Picture of holy King *Henry*, in fine colour'd Glaſs, with his princely Sceptre in his Hand; under whoſe Feet is written, Rex Henricus.—*In* Engliſh, King *Henry*.

Under thoſe, in three large Lights, and firſt oppoſite to St. *Mary* is placed the Picture of *Thomas Langley*, Biſhop, in curiouſly coloured Glaſs, with his Mitre on his Head, and his Croſier Staff in his Hand, as he uſed to ſay Maſs, having his Arms excellently blazoned above his Head; he being the principal Benefactor in rebuilding this Galilee, as is recorded in the Hiſtory of the Monaſtical Church of *Durham*; under whom is written, Thomas Langley, Rector Eccleſiæ, ad honorem Dei, Epiſcopus Dunelmenſis; & duas cantarias in eadem fundavit & dotavit.—*In* Engliſh, *Thomas Langley*, Rector of this Church, Biſhop of *Durham*, to the Honour of God, founded and endowed two Chanteries in it.

And under St. *Oſwald*'s, is the Picture of Biſhop *Wilfridus*, in fine colour'd Glaſs, as he uſed to ſay Maſs, with his Mitre on his Head, and a Croſier Staff in his Left Hand; under whoſe Feet is, Sanctus Wilfridus primo Lindisfarnenſis Monachus, poſt Abbas Ripenſis, ultimo Archiepiſcopus Eboracenſis; uno anno rexit Epiſcopatum Lindisfarnenſem.—*In* Engliſh, St. *Wilfrid*, at firſt a Monk at *Lindisfarne*, afterwards Abbot of *Ripon*, and at laſt Archbiſhop of *York*. He preſided one Year in the Biſhoprick of *Lindisfarne*.

And under King *Henry* is the Picture of Biſhop *Cedda*, in fine colour'd Glaſs, as accuſtomed to ſay Maſs, his Mitre being on his Head, and a Croſier Staff in his

his Left Hand, all exquisitely adorn'd: Under his Feet, Sanctus Cedda, primo Lindisfarnensis Monachus, post Abbas in Lestingham, tribus annis rexit Archiepiscopatum Eboracensem, & etiam rexit Episcopatum Lichfeldensem.—*In* English, St. *Cedda*, at first a Monk at *Lindisfarne*, afterwards Abbot of *Lestingham*. He presided three Years in the Archbishoprick of *York*, and also in the Bishoprick of *Litchfield*.

In this Window, above the former, are six little glaz'd Tower Windows, representing the Flight of *Joseph* and *Mary* with our Saviour into *Egypt*, being pursued by *Herod*, together with most Part of the Story thereof.

In the fourth Window also there are six fine Lights, sever'd as before, containing in the higher Part three large Pictures in three Lights, most exactly fashioned, being the Images of three holy Kings, great Benefactors to the Church, and to St. *Cuthbert*, *viz.* *Alured*, *Guthred*, and *Elfrid*, in their Royal Apparel, with Scepters in their Hands, in fine colour'd Glass; of whose Liberality and Munificence, St. *Bede*'s History makes Mention.

Under them are, in large Pictures, in fine colour'd Glass, three Bishops of *Lindisfarne*, as they used to say Mass with Mitres on their Heads, and Crosier Staffs in their Left Hands: Under their Feet is to be seen, Sanctus Egfridus Lindisfarnensis. Sanctus Ethelwoldus Lindisfarnensis.—*In* English, St. *Egfrid* of *Lindisfarne*. St. *Ethelwold*, of *Lindisfarne*.

Under the third, no writing to be seen, but *Episcopus*.

In the highest Part of this Window are six little Tower Windows, finely colour'd and glazed, containing the most Part of the Story of Christ's Death, Burial, Resurrection, and Ascension, most excellently pictured and described, in fine colour'd Glass.

The Cuſtom of the Church of Durham *in burying of Monks.*

The Monk, as ſoon as he was ſeized with Sickneſs, was conveyed, with all his Furniture, *&c.* from his Chamber in the Dormitory, to another in the Farmery, or Infirmary, in order to have both Fire, and more convenient Attendance; no Fire being allowed in the Dormitory.

And when his Attendants perceived that he could not live, they ſent for the Prior's Chaplain, who ſtaid with him till he yielded up the Ghoſt: Then the Barber was ſent for, whoſe Office it was to put down the Cloths and uncover him, and to put on his Feet-ſocks and Boots, and to wind him in his Cowl and Habit. Thence he is immediately carried to a Chamber, called the Dead Man's Chamber, in the Infirmary, there to remain till Night. The Prior's Chaplain, as ſoon as he was conveyed to the Dead Man's Chamber, locked the Chamber Door where he died, and carried the Key to the Prior. At Night he was removed from the Dead Man's Chamber into St. *Andrew*'s Chapel, adjoining to the ſaid Chamber and Infirmary, there to remain till Eight o'Clock in the Morning, the Chapel being a Place ordained only for ſolemn Devotion. The Night before the Funeral two Monks, either in Kindred or Kindneſs neareſt to him, were appointed by the Prior to be eſpecial Mourners, and to ſit all Night on their Knees at the dead Corpſe's Feet; and the Children of the Almery ſitting on their Knees, in Stalls on either Side of him, were to read *David*'s Pſalms till Eight in the Morning, when the Corpſe was carried to the Chapter-houſe, where the Prior and the whole Convent met it, and there ſaid their Dirge and Devotion; none being permitted to approach the Chapter-houſe during the Time of their Devotion

Devotion and Prayers for his Soul. When their Devotion was ended, the Corpſe was carried by the Monks from the Chapter-houſe through the Parlour, the Place, where Merchants uſed to utter their Wares, ſtanding betwixt the Chapter-houſe and the Church Door, and ſo through the ſaid Parlour into the Centry-garth, where he was buried, and a Chalice of Wax laid upon his Breaſt, having his Blue Bed held over his Grave by four Monks, during the Funeral: Which Bed is due to the Barber for his Duty aforeſaid, and his making the Grave. At the Time of his Burial, only one Peal was rung.

The Cuſtom of burying Priors.

The Priors of the Houſe of *Durham*, were accuſtomed in ancient Time, to be buried in their Boots, and wound in their Cowls by the Barber, as the Monks uſed to be buried. The dead Prior was carried out of his Lodgings in the Priory, to the Chamber in the Infirmary, called the Dead Man's Chamber, there to remain a certain Time: At Night he was carried into a Chapel oppoſite to that Chamber Door, called St. *Andrew*'s Chapel, and was watched all that Night by the Children of the Almery, reading *David*'s Pſalms over him; and two Monks either of Kindred or Kindneſs, were appointed to ſit all Night at his Feet, mourning for him. In the Morning he was carried into the Chapter-houſe, where the ſame ſolemn Service was performed for him, which the Monks had at their Burial; thence he was carried through the Parlour into the Centry-garth to be buried, where every Prior lay under a fine Marble Stone: And the Monks and Barber buried him with a little Chalice of Silver, other Metal, or Wax, which was laid upon his Breaſt within the Coffin, and his Blue Bed was held over him by four Monks till he was buried, which

the

the Barber had for his Pains for making the Grave, and burying him, as he had for the Monks.

Afterwards the Priors were buried within the Church, and not in the Centry-garth, in the ſame Order and Habit, with the Mitre, and all other Furniture, as their Predeceſſors were buried before them in the Centry-garth, in every Reſpect as aforeſaid. They were great Benefactors to the Church, both during their Lives, and at their Deaths, as is ſhewn more at large in the Hiſtory of the Church.

The Names of the Priors of Durham *buried within the Abbey Church.*

John Foſſer was the firſt Prior that attempted to be buried within the Abbey Church, out of the Centry-garth.

Robert Berrington de Walworth, Prior, who firſt obtained the Uſe of the Mitre, with the Croſier Staff.

John Hemmingburgh, *John Waſhington*, *William Ekcheſter*, *John Burnby*, *Robert Ekcheſter*, *John Auckland*, and *Thomas Caſtell*.

Hugh Whitehead died at *London*, and lies buried in the Church of the Minorites, near the Tower. He was the laſt Prior of the Church of *Durham*, and the firſt Dean.

The Biſhops of *Durham* uſed in ancient Times to be buried in the Chapter-houſe, which ſtands in the *Eaſt* Alley of the Cloyſters, they not preſuming to lie nearer the holy Body of St. *Cuthbert*. Their Names are engraven upon the Stones under which they lie, with a Croſs at the Beginning of each Name.

Aidanus Biſhop of *Lindisfarne*, who died in the Year of our Lord 651.

Aldunus or *Aldwinus*, Biſhop. The firſt Biſhop of *Durham*, and firſt Founder of the Abbey Church, A. D. 999.

Ed-

Edmund, by Chance elected Biſhop, when the Monks diſagreed among themſelves. He died at *Glouceſter*, and was tranſlated thence to be buried in the Chapter-houſe at *Durham*, A. D. 1018.

Eared, Biſhop, under the ſame Stone.

Walter, Biſhop, under the ſame Stone with *Aldunus*, without his Name inſcribed, was buried very privately, being ſlain in *Gateſhead* Church by the *Northumbrians*, A. D. 1081.

William I. *de Karilepho*. He, with *Malcolm*, King of *Scots*, and *Turgot*, Prior of this Church, having firſt pulled down the Church built by *Aldunus*, laid the Foundation of the preſent Church, *July* 30, or, as others, *Auguſt* 11, 1093.

Ranulph, Biſhop.
Alfrid, Biſhop.
William, Biſhop.
Hugh, *Pudſey* Biſhop.
Philip, Biſhop.
Richard, of *Mariſco*, Biſhop.
Nicholas, of *Farnham*, Biſhop.
Walter, of *Kirkham*, Biſhop.
Robert Stichel, Biſhop.
Robert, of the Iſle, Biſhop, 1283.
Richard, of *Kellow*, Biſhop, 1316.

Theſe two lie buried before the Biſhop's Seat, under two fine Marble Stones, with their Images in Braſs, curiouſly engraven, but now defaced.

Turgot, Prior of *Durham*, made Biſhop of St. *Andrews*, in *Scotland*, by King *Malcolm*, 1109. He wrote the Lives of Queen *Margaret*, and *Malcolm* her Huſband, in the *Scottiſh* Tongue. Upon his Requeſt at his Death, his Body was carried to *Durham*, and lies buried among the Biſhops in the Chapter-houſe.

In

In the ſaid Chapter-houſe, at the Upper End, is a fine Stall, or Seat of Stone, where the Biſhops have always been, and continue to be inſtalled; it being alſo the Place where the Biſhop ſits, when he keeps his Viſitation for the Cathedral Church. Next to it a Chair of Wood is faſtened in the Wall, where the Priors did, and the Deans now ſit, at that Viſitation.

In the *South* Side of the ſaid Chapter-houſe was a Priſon, to which ſuch Monks were committed for a certain Time, who had committed any ſlight Offences among themſelves.

In the ſaid Chapter-houſe, above the great Door, is a fine Glaſs Window, containing the Offspring of the Root of *Jeſſe*, in very finely coloured Glaſs, artificially wrought and pictured: On the Top is the Picture of the bleſſed Virgin, with Chriſt in her Arms.

The Cuſtom of burying Biſhops in the Chapter-houſe.

The Biſhops of *Durham*, when they died, were brought to the Abbey Church of *Durham* to be interr'd; and the Prior and Monks met the Corpſe at the Church-yard Gates on the Place Green, where they received and carried him through the Church into the Chapter-houſe to be buried: At which was uſed great Solemnity and Devotion by the Prior and Monks of the Church, according to the ancient Cuſtom of burying Biſhops in old Times. The Cuſtom then was, to bury them with their Albe, Stole, and Phannel, and their other Veſtments wherein they uſed to ſay Maſs, a Mitre on the Head, and a Croſier Staff in the Hand, and ſo laid in the Coffin, with a little Chalice of Silver, other Metal, or Wax; which Wax Chalice was gilt finely about the Edge, and the Knobs in the Midſt of the Shank of the Chalice, and about the Edge of the Patten or Cover, and the Baſe of it

alſo,

alſo was gilded; which Chalice was ſet upon his Breaſt in the Coffin, and its Cover nail'd down, and very ſolemn Service performed at the Funeral.

The Prior and Monks had the Horſes, Chariot, and all other Things that came with the deceaſed Biſhop, ſuch Things being due to them by ancient Cuſtom, as appears in the Hiſtory of the Church of *Durham* at large.

But afterwards the Biſhops were buried in the Abbey Church, and were interred as they uſed to ſay Maſs, with all the Furniture belonging thereto, as their Predeceſſors were in the Chapter-houſe. Theſe Biſhops were great Benefactors to the ſaid Church, both during their Lives and at their Death, as is largely ſet forth in the Hiſtory of the Church.

The Names of the Biſhops of Durham *buried within the Abbey Church.*

Anthony Beck, Biſhop of *Durham*, and Patriarch of *Jeruſalem*, was the firſt that ever attempted to be buried in the Abbey Church, near to the ſacred Body, and Shrine of St. *Cuthbert*.

Lewis Beaumont, Biſhop.
Richard, of *Bury*, Biſhop.
Thomas Hatfield, Biſhop.
Walter Skirlaw, Biſhop.
Robert Nevil, Biſhop.

Cuthbert Tunſtal, Biſhop, being deprived of his Biſhoprick by Queen *Elizabeth*, was kept Priſoner in the Archbiſhop of *Canterbury*'s Houſe at *Lambeth*, where he died a profeſs'd Catholick, and lies buried under a beautiful Marble Stone in the Pariſh Church of *Lambeth*, where he was conſecrated Biſhop forty Years before.

At the *Eaſt* End of the Chapter-houſe, and on the *South* Side of the Quire, there is a Yard called the

the Centry-garth, where all the Priors and Monks were buried. In this Garth was a Vault, made with Maſon Work of Free Stone on each Side; and at either End, and over the Midſt of the ſaid Vault, did lie a fine Through, and at each Side of the Stone it was open, through which were caſt the Bones of the Monks, whoſe Graves were opened for other Monks to lie in; which Vault was made to be a Charnel-houſe, to put dead Men's Bones in.

There were many Gentlemen of great Worth buried in the Centry-garth, becauſe they deſired to lie near holy St. *Cuthbert*; and among others was a Gentleman of good Repute, called Mr *Racket*, (who was buried in the ſaid Centry-garth, near the Door going into the Nine Altars, oppoſite to the holy Man St. *Cuthbert*'s Shrine) who had a fine Tomb of White Marble, whereon he was pictured in Braſs, in his Coat of Armour, and his Sword girt about him; and at every Corner of the Marble Stone was an Evangeliſt in Braſs likewiſe.

There was another Gentleman, called Mr. *Elmeden*, who was buried in the ſaid Garth, without the Nine Altars Door, with a fine Tomb-ſtone upon him: And divers other Gentlemen were buried there, whoſe Memories and Monuments are periſhed.

The Priors buried in the Centry-garth had each one a Tomb-ſtone, either of Marble or Free Stone, which Dean *Whittingham* caus'd to be pull'd down, and taken away; and broke and defaced all ſuch Stones as had any Pictures of Braſs, or other Imagery Work, or Chalices wrought upon them; and the Reſt he took away, and employed them to his own Uſe, in making a Waſhing-houſe with them at the End of the Centry-garth for his Laundreſſes; ſo that it cannot now be diſcerned that any have been buried in the Centry-garth, it being ſo plain and level. That Dean could

could not endure any ancient Monuments; ſo ſhewed no Reſpect to the Memory of his Predeceſſors.

Within the Abbey Church were two Marble Holy-water Stones, boſs'd with hollow Boſſes, on the Outſides thereof curiouſly wrought: That at the *North* Door was twice as capacious as the other at the *South* Door, both of the ſame Workmanſhip. Theſe were taken away by Dean *Whittingham*, and removed into his Kitchen, and employ'd to prophane Uſes. They ſtood there during his Life: His Servants ſteeped their Beef and Salt Fiſh in them, there being a Conveyance in the Bottoms to let out the Water, as they had when in the Church. After that Dean's Death the greater was removed to the lower End of the Dean's Buttery, where the Water Conduit is, and next unto the Wine Cellar, for the Servants to waſh their Pots and Cups in, before they ſerved them at Table. The Baſe of the great Holy-water Stone was laid without the *North* Church Door, and afterwards placed in the Earth, in *Lamb*'s Shop, the Black-ſmith, upon *Framwelgate* Bridge End, where it is now to be ſeen.

Moreover, Mrs. *Whittingham*, after her Huſband the Dean's Death, took away the leſſer Holy-water Stone out of the Deanry Kitchen, and had it ſet in the Kitchen in her own Houſe, in *North Bailey*, oppoſite to the Deanry Orchard, at the *Eaſt* End of the Cathedral. She likewiſe carried from the Centry-garth ſeveral Grave-ſtones of Blue Marble, and other Tomb-ſtones that lay upon the Priors and Monks, when ſhe built her ſaid Houſe in the *Bailey*. Some of them were laid in the Threſholds of the Doors, and two great ones without the Doors, oppoſite to her Front; for which ſhe was complained of: So ſhe laid thoſe Stones without the Door, which before were made Wall-faſt within her Houſe. Thus

theſe Monuments erected to perpetuate the Memories of good Men, were by her defaced, and employed in prophane Uſes.

In the Centry-garth, under the *South* End of the Nine Altars, betwixt two Pillars adjoining to the Nine Altars Door, was a Song-ſchool, erected for the teaching ſix Children to ſing, for the Maintenance of God's Service in the Abbey Church, who had their Meat and Drink among the Children of the Almery, at the Expence of the Houſe: This School was built with the Church, and was neatly wainſcotted within, round about, two Yards high, and had a Deſk from one End of the School to the other to lay their Books on: The Floor was boarded for Warmneſs, and round about it long Forms were faſtened in the Ground for the Children to ſit on; and the Place where the Maſter ſat and taught was all cloſe boarded for Warmneſs. His Office was to teach the ſix Children to ſing, and play on the Organs every principal Day, when the Monks ſang their High Maſs, and at Even Song; but when the Monks were at Mattens, and Service at Midnight, one of them played on the Organs himſelf, and none elſe. The Maſter had his Chamber adjoining to the Song-ſchool, where he lodg'd, and his Diet in the Prior's Hall, among the Prior's Gentlemen, and his other Neceſſaries were ſupplied at the Common Charge, till the Suppreſſion of the Houſe, when the School was pull'd down; ſo it is difficult to find where it ſtood.

Of St. Cuthbert's *Death, and the Tranſlation of his Body to* Durham.

On the 20th of the Calends of *March*, in the Year of Chriſt, 687, St. *Cuthbert* ended his Life, and was buried in *Holy Iſland*, where he was Biſhop three Years, in St. *Peter*'s Church, by the Altar, in a Grave

of

of Stone, purpoſely made for him. Eleven Years after he was taken out of the Ground, on the 20th of the Calends of *March*: His Body was found ſafe, uncorrupted, flexible, and only like one aſleep, with all his Maſs Cloaths whole and freſh, as when firſt put on him: At which Time they enſhrined him in a new Sepulchre, or Feretory, above the Pavement of the Church, where he ſtood a long Space.

He is ſaid to be deſcended from the Blood Royal of the Kings of *Ireland*, being Son of one *Muriardach*, and *Sabina* his Wife, a King's Daughter: He was educated in the Abbey of *Mailroſe*, firſt under *Eata*, and then under *Boiſil*, who ſucceeded *Eata*. After *Boiſil*'s Death he was made Abbot of that Monaſtry, which he govern'd with great Care and Sincerity. He was Anchorite thirteen Years, a Monk thirty-ſeven Years, and Abbot fourteen Years.

Afterwards Biſhop *Eardulphus*, and the Abbot *Eadred*, about the Year 890, carried away St. *Cuthbert*'s holy Body from *Holy Iſland*, and fled with it *Southward* ſeven Years, from Town to Town, on Account of the great Perſecutions and Devaſtations of the *Danes* and other Pagans, not only in *Northumberland*, but in many other Parts of *England*. The Men of the Iſland and Shire, when they ſaw the Body of their St. *Cuthbert* was gone, left their Poſſeſſions and Goods, and followed him: When the Biſhop, the Abbot, and the Reſt, weary with travelling in ſuch Dangers, entertain'd Thoughts of carrying the Saint into *Ireland*, for his better Security; and being upon the Sea in a Ship, three Waves were miraculouſly turned into Blood, and the Ship was ſuddenly driven back by a Tempeſt upon the Shore, and by the Violence of the Winds and raging Waves, caſt upon one Side, whereby the Book of the holy Evangeliſts, curiouſly written, and adorned with Gold and precious Stones on the

Cover, fell out of the Ship, to the Bottom of the Sea. This Diſaſter affected them ſore, but St. *Cuthbert* appeared in a Viſion to *Hendredus*, one of his Monks, and commanded them to ſearch the Shore for the Book loſt at Sea, three Miles from Land. They did as they were admoniſhed, and found it much more beautiful than before, both within and without, being no Way injured by the Salt Water, but rather poliſhed by ſome heavenly Hand, which did not a little increaſe their Joy. Being weary with ſeeking the Book, and with bearing the Saint's Body, he preſented to their Eyes a Bridle hanging on a Tree, and a Red Horſe running towards them, that offered himſelf to be bridled, to eaſe their Labour in carrying the Cheſt wherein St. *Cuthbert*'s Body lay: Upon which Horſe they carried him to *Crake* Minſter, and reſted there four Months with the Body, which they afterwards brought to *Cuneageſtre*, now *Cheſter-le-ſtreet*, Anno. 887, where they remained 113 Years, during the Reſt of the *Daniſh* War. Towards the End thereof, *Aldwinus*, the Biſhop, fled with St. *Cuthbert*'s Body to *Ripon*, to lay it by the Body of St. *Wilfrid*: But four Months after their Arrival at *Ripon*, the *Daniſh* War ceas'd, and they intended to bring him again to *Cheſter*; and coming with him on the *Eaſt* Side of *Durham*, to a Place call'd *Wardenlawe*, they could not with all their Force remove his Body further, for it ſeemed faſtened to the Ground; which ſtrange and unforeſeen Accident produced great Aſtoniſhment in the Hearts of the Biſhop, the Monks, and their Aſſociates; whereupon they faſted and prayed three Days with great Devotion, to know by Revelation from God, what to do with the holy Body, which was ſoon granted to them, it being revealed to *Eadmer*, a virtuous Man, that he ſhould be carried to *Dunholme*, where he was to be received to a Place of

Reſt.

Reſt. They were again in great Diſtreſs, in not knowing where *Dunholme* lay; but as they proceeded, a Woman wanting her Cow, called aloud to her Companion, to know if ſhe had ſeen her? Who anſwered, She was in *Dunholme*. This was an happy and heavenly Sound to the diſtreſſed Monks, who thereby had Intelligence that their Journey's End was at Hand, and the Saint's Body near its Reſting-place; thereupon with great Joy they arrived with his Body at *Dunholme*, in the Year 997. It was a barbarous and rude Place, covered with nothing but Thorns and thick Woods, the Middle Part only excepted, where the Church now ſtands, which was plain and commodious for their Purpoſe. Here they erected a little Church of Wands and Branches, wherein they laid the Body, till a more ſumptuous Church could be finiſhed, wherein they might inſhrine him: This they eſſayed to do with all their Power. *Uthred*, King of *Northumberland*, aſſiſted them, and cauſed the Country People to cut down the Wood and Thorn Buſhes which moleſted them, and ſo made all the Place where the City now ſtands, habitable, and fit to erect Buildings upon. This gave great Encouragement to *Aldwinus*, the Biſhop, to haſten the Finiſhing of this Church; which accordingly being done, he tranſlated the Body of St. *Cuthbert* from the Wanded or Bough Church, to the White Chapel which he had newly built, which was a Part of the great Church, not then finiſhed, where it lay four Years; but after the great Church was finiſhed and conſecrated, on the 20th of *September* he tranſlated the Body out of the White Chapel into the great Church, which he made a Cathedral, and erected his Biſhop's See at *Durham*, where it continues. Biſhop *Aldwinus* died three Years after he had eſtabliſhed the Biſhop's See in *Durham*, and finiſhed his Cathedral Church in the Year 1020. This

Church was famous for the Succeſſion of ſix Biſhops in it, *viz. Edmundus, Eadredus, Egelric, Egelwine, Walcherus*, and *William Carileph*, or *Carilef*. The laſt-mentioned magnificent Prelate not being content with the Smallneſs and Homelineſs of the Edifice which *Aldwinus* erected, as being too little for ſo great a Saint, pulled it down 76 Years after *Aldwinus* had finiſhed it; and inſtead thereof, erected the magnificent and famous Structure ſtill remaining. Himſelf, *Turgot* the Prior, and *Malcolm* King of *Scotland*, laid the firſt three Stones in the Foundation, on the 30th of *July*, or *Auguſt* 11, 1093. This Biſhop cauſed the Monks to labour daily in the holy Work, Mealtimes, Prayer, and Service only excepted. King *Malcolm* was the chief Benefactor towards the Building; and before the People, conſtituted Prior *Turgot* Archdeacon and Vicar General in his Dioceſe. The Biſhop went to *Rome* two Years before his Death, and obtained Licence of Pope *Gregory* VII. to remove the Monks of the Benedictine Order from *Wearmouth* and *Jarrow*, to the Cathedral of *Durham*, where he placed them in the Rooms of the Canons, expelled for their lewd and lazy Lives. He died in 1095, the ſecond Year after laying the Foundation. His Succeſſor, *Ranulph Flambard*, favoured and vigorouſly promoted that excellent work, and in the twenty-nine Years he continued Biſhop, built the ſame from the Foundation almoſt to the Covering; but it was not fully finiſhed till *Nicholas Farnham*, Biſhop, and *Thomas Melſonby*, Prior, two worthy Perſons, arched it over in 1242, and both lie buried under one Stone in the Chapter-houſe. However, long before the Church was finiſhed, St. *Cuthbert*'s Body was again tranſlated by Biſhop *Ranulph*, from the Cloyſter-garth, wherein Biſhop *William Carileph* erected a ſumptuous Tomb for it, at the removing it out of Biſhop *Aldwinus*'s old Church, then demo-

demoliſhed, to make Way for the Foundation of the preſent Fabrick.

In this new Church was erected a fine and ſumptuous Shrine, called the Feretory, about three Yards from the Ground, behind the High Altar, at the *Eaſt* End of the Quire, where his Body was ſolemnly placed in an Iron Cheſt within the ſaid Shrine, where it lay quietly without Moleſtation, till the Suppreſſion of the Church: And the Book of the four Evangeliſts which fell into the Sea, and was ſo miraculouſly landed and found again, was laid on the High Altar, as a fit Monument to preſerve the Memory of ſo great a Saint.

And becauſe theſe holy Biſhops and Monks would not be unmindful even of ſmall Favours done them, and for the Honour of their holy Saint, *Aldwinus*, and *Ranulph Flamberd*, as Biſhop *William Carileph* intended at building the new Church, on the Outſide of the *North Weſt* Turret of the Nine Altars, erected the Monument of a Milk-maid milking her Cow, in grateful Commemoration of that Maid, who ſo fortunately, in their great Perplexity, directed them to *Dunholme*, where the Body of their great Saint was to reſt until the Reſurrection: Which Monument, though defaced by the Weather, is viſible at this Time.

The Tomb erected in the Cloyſter-garth by Biſhop Carileph, *till the Shrine was finiſhed in the new Church, to receive St.* Cuthbert's *Body.*

William Carileph, Biſhop of *Durham*, before he took down Biſhop *Aldwinus*'s old Fabrick, prepared a fine and beautiful Tomb of Stone in the Cloyſter-garth, a Yard above the Ground, where St. *Cuthbert* was depoſited, (in Expectation of a Shrine in the new Church) over which was laid a large and beautiful broad Marble. But when his Body was tranſlated to the Feretory, where it was inſhrin'd, in Honour of him was made

made a large and curious Marble Image, repreſenting St. *Cuthbert*, finely pictured with beautiful Gilding and Painting, in the Form he was wont to ſay Maſs, with his Mitre on his Head, and a Croſier Staff in his Hand, and his Veſtments curiouſly engraven, which was placed upon the Tomb-ſtone as ſoon as his Body was inſhrined in the new Church, and round the ſame were ſet up wooden Stanchels, ſo cloſe that a Man could not put his Hand between them, ſo could only look through it, to view that exquiſite Picture lying within. It was covered above with Lead, not unlike a Chapel. This elegant Monument ſtood oppoſite to the Parlour Door through which the Monks were carried into the Centry-garth to be buried, now turn'd into a Store-houſe, having Rooms above where the Regiſter-office is kept. Soon after the Suppreſſion of the Abbey, Dean *Horne* demoliſhed this fine Monument, venerable for its Antiquity, converting the Lead, Wood, and Stones to his own Uſe; but the Image of St. *Cuthbert* he left perfect, laying it on one Side againſt the Cloyſter Wall before the ſaid Parlour Door. But when Dean *Whittingham* began to govern, he cauſed this Image, as he did many other ancient Monuments, to be defaced and broken in Pieces, being unwilling that any Monument erected in Memory of the holy St. *Cuthbert*, a Perſon ſent hither by the Will of Almighty God, to be the Occaſion of building this monaſtical Church and Houſe (or of others formerly famous in this Church or Benefactors to it, as the Priors his Predeceſſors had been, and from whom he and his Succeſſors derived the Conveniencies and Comforts of Life) ſhould remain undefaced.

The Eaſt *Alley of the Cloyſters.*

Many Years paſſed from the Foundation of the Church to the Time of Biſhop *Skirlaw* and Biſhop *Langley*,

Langley, who were the Founders and Builders of the ſaid Cloyſters. The firſt gave two hundred Pounds in his Life-time, and by Will four hundred Pounds, for that Purpoſe. The ſecond gave eight hundred and thirty-eight Pounds, Seventeen Shillings, and Sixpence. Theſe two were at all the Charge of the Building and Workmanſhip, and were the firſt who cauſed to be painted on the Glaſs in the Windows from the Cloyſter Door to the Church Door, the whole Story and Miracles of the holy Man St. *Cuthbert*, from the Day of his Nativity to his Death. There you might have ſeen his Mother lying in her Child-bed, and after ſhe was delivered, the brighteſt Beams ſhone from Heaven upon her, and upon the Child lying in the Cradle, as if, to all Appearance, the Holy Ghoſt had overſhadow'd them; for whoſoever ſaw it thought the whole Houſe had been all on Fire, the Beams did ſo illuminate every Thing both within and without. Alſo how the Biſhop baptized the Child, called his Name *Tullock*, in the *Iriſh* Language, in *Engliſh*, *Cuthbert*. The Biſhop who baptized, and had the keeping of the virtuous and godly Child, was called *Eugenius*: and the City where this was done was named *Hardbrecun*, for he was bleſſed of God from his Mother's Womb. Every Miracle he afterwards did, from his Infancy, was placed in the ſaid Windows by itſelf, having underneath ſeveral Latin Verſes, explaining the Meaning of each of them. Afterwards, in King *Edward* the Sixth's Days, this Hiſtory was taken down by Dean *Horne*, and broken to Pieces, for he could never endure the ancient Monuments, Acts, or Deeds, that gave any Light to true Religion.

Alſo in the Ceiling of this Cloyſter is carved or cut out in the Wainſcot, the Arms of many Biſhops, Noblemen, Knights, and other Men of Renown, who had liberally beſtowed Gifts on the Church.

There

There was a godly Ceremony practiced by the Prior and Monks every *Maundy Thurſday*, *viz.* the *Thurſday* before *Eaſter*. Eighteen aged poor Men were appointed to come to the Cloyſter that Day, having their Feet firſt clean waſhed, there to remain till the Prior and the Convent came, which was about Nine o'Clock. They ſat between the Parlour Door and the Church Door, on a long Form, which ſtood always in the Church, beyond the Veſtry Door, and was only brought out into the Cloyſter on *Maundy Thurſday*. The Prior and Convent being come, after Prayers one of the Prior's Servants brought a Baſon full of clean Water, and the Prior waſhed the poor Men's Feet, one after another, with his own Hands, and dried them with a Towel, and kiſſed them. When he had done this, he liberally beſtowed Thirty Pence, in Money, on each of them, and ſeven Red Herrings a-piece; and ſerved them himſelf with Drink, three Loaves of Bread, and certain Wafer-cakes. The Office being over, the Form was removed to its Place again, for Men to ſit upon in Time of Divine Service. Since the Diſſolution of the Houſe, it was placed under the Te Deum Window and the Clock.

At going out of the Cloyſters, through an Entry into the Deanry, at the Top of the Stairs, behind the Door called the Uſher-Door, on the Right Hand, was another Door going into the Regiſter, wherein certain old written Books of the Records and Evidences of the Monaſtical Houſe of *Durham* were laid; as alſo a Copy of the Foundation of *Greatham* Hoſpital, which was alſo regiſtered in the ſaid Book of Records, and there to be found, ſhould any Misfortune happen to the ſaid Foundation of *Greatham* Hoſpital. The Keeper of the ſaid Regiſter-houſe was called *George Baites*; he was alſo Clerk of the Feretory at that Time. It was always the Regiſter-houſe, till *Tobias Mathew*, Dean

Dean of *Durham*, removed it into the Parlour lately mentioned.

The South *Alley of the Cloyſters.*

On the *South* Side of the Cloyſters, was faſtened to the Wall at the Side of the Cloyſter Door, a Seat, having four Feet and a Back of Wood, and boarded under-foot for Warmth: On this the Porter was ſeated, to keep the Cloyſter Door. The laſt Porter was *Edward Pattiſon*. From the Stool *Weſtward*, on the *South* Side, was a long Bench of Stone, almoſt to the Frater-houſe Door, whereon were ſeated certain Children in a Row, the whole Length of the ſame, upon *Maundy Thurſday*, it being intended for that Purpoſe. The whole Convent of Monks had each a Boy aſſigned him, whoſe Feet he was to waſh, and dry with a Towel; and every Monk then kiſſed the Feet he had waſhed, and gave to each Child Thirty Pence in Money, ſeven Red Herrings, three Loaves of Bread, and a Wafer-cake, the Monks ſerving every Child with Drink themſelves; and this godly Ceremony thus ended, after certain Prayers ſaid by the Prior and the whole Convent, they all departed in good Decorum. At the End of the ſaid Bench adjoining to the Frater-houſe Door, was a fine Almery fixed to the Wall, and another on the other Side of the Door; the Fore-part of the Almeries was through-carv'd Work, to admit Air to the Towels, and three Doors in the Fore-part of each Almery, and a Lock on each Door, to which every Monk had a Key, to dry their Hands with the Towels when they waſhed and went to Dinner. This Stool and Bench *Tobias Mathew*, Dean of *Durham*, cauſed to be taken down, and made as plain as the Reſt of the Floor of the Cloyſters.

The

The Frater-houſe.

In the *South* Alley of the Cloyſters, is a large Hall, called the Frater-houſe, finely wainſcotted on the *North* and *South Sides*; and in the *Weſt* and nether Part thereof, is a long Bench of Stone, in Maſon-work, from the Cellar Door to the Pantry or Cove Door: Above the Bench is Wainſcot Work two Yards and a Half high, finely carved, and ſet with imboſs'd Work in Wainſcot, and gilded under the carved Work. Above the Wainſcot was a large Picture of our Saviour Chriſt, the bleſſed Virgin *Mary*, and St. *John*, in fine gilt Work, and moſt excellent Colours; which Pictures having been waſhed over with Lime, did long appear through it. This Wainſcot had engraven on the Top of it, *Thomas Caſtell*, Prior, Anno. Domini, 1518, Menſiis Julij. Whence it is manifeſt that Prior *Caſtell* wainſcotted the Frater-houſe round about.

Within the Frater-houſe Door, on the Left Hand at entering, is a ſtrong Almery in the Wall, wherein a great Mazer, called the Grace Cup, ſtood, which every Day ſerved the Monks after Grace, to drink out of round the Table; which Cup was finely edged about with Silver, and double gilt. In the ſame Place were kept many large and great Mazers of the ſame Sort; among which was one called *Judas*'s Cup, edged about with Silver, and double gilt, having a Baſe to ſtand upon, of Silver double gilt, which was never in Uſe but on *Maundy Thurſday*, at Night, in the Frater-houſe, where the Prior and whole Convent met to keep their *Maundy*. In the ſame Almery was preſerved a goodly Cup, called St. *Bede's* Bowl; the Outſide was of Black Mazer, the Inſide of Silver double gilt, and the Edge finely wrought about with Silver, and double gilt; and in the Midſt was the Picture of the holy Man St. *Bede*, ſitting in a writing Poſture; the

Baſe

Baſe thereof was of Silver, double gilt, with four Joints of Silver coming down, all double gilt from the Edge to the Baſe, to be taken in Pieces. In that Almery lay all the beſt Plate that ſerved the whole Convent in the Frater-houſe on Feſtival Days, and there was a fine Work of carved Wainſcot before it, and a ſtrong Lock on the Door, ſo that none could perceive there was any Almery at all, the Key-hole being made under the carved Work of the Wainſcot: And there is another large Almery within the Frater-houſe, on the Right Hand in going to the Cellar, of Wainſcot, having ſeveral Almeries within, fine wrought and varniſhed over with Red Varniſh, in which lay ſeveral Table-cloths, Salts, Mazers, a Baſon and Ewer of Latten, with other Things pertaining to the Frater-houſe, and the Loft where the Monks dined and ſupped. Every Monk had his Mazer ſeverally by himſelf to drink in, and had all other Things that ſerved the whole Convent, and the Frater-houſe in their daily Service, at their Diet, and at their Table. All the Mazers were finely edged with double gilt Silver, and another Baſon and Ewer of Latten. On this Ewer was portray'd a Man on Horſeback, as riding a Hunting, which ſerved the Sub-prior to waſh his Hands in at the aforeſaid Table, he ſitting there as Chief.

In this Frater-houſe the Prior and whole Convent of the Monks, held the great Feaſt of St. *Cuthbert*, in *Lent*, having their Meat ſerved out of the Dreſſer Window of the great Kitchen, into the Frater-houſe, and their Drink out of the great Cellar. From the *Eaſt* End, being the higheſt Part of the Frater-houſe, adjoining to the Deanry, the Roof of Lead was taken down by Dean *Whittingham*, and that Part annexed to his own Houſe, making it a flat Roof, whereby he gained twenty Pounds.

At the *East* End of the Frater-house stood a neat Table, with a Screen of Wainscot over it, being kept for the Master of the Novices, the Elects, and the Novices, to dine and sup at, having their Meat served to them in at the Dresser Window from the great Kitchen, and their Drink out of the great Cellar.

At these Times the Master observed these wholesom and godly Orders, for the continual Instruction of their Youth in Virtue and Learning; that is, one of the Novices appointed by the Master, read some Part of the Old and New Testament in Latin, during Dinner, having a convenient Place at the *South* End of the High Table, within a beautiful Glass Window, encompass'd with Iron, and certain Stone Steps, with Iron Rails to go up to an Iron Desk, whereon lay the Holy Bible. When he had done reading, the Master rang a Silver Bell, hanging over his Head, thereby giving Notice to one of the Novices to come to the High Table and say Grace; and that ended, they departed to their Books.

This Fabrick retained the Name of the Petty Canons' Hall, till Dr. *Sudbury*, Dean of this Cathedral, generously erected a beautiful Library in its Place; but he not living to finish it compleatly, did by the following Clause of his Last Will, bind his Heir, Sir *John Sudbury*, to the due Execution thereof.

" Item, whereas I have lately contracted with se-
" veral Workmen for the Building of a Library in the
" Place commonly called the Petty Canons' Hall, in
" the College of *Durham*, for the Use of the Dean and
" Prebendaries of the said Cathedral Church. And
" if it should please God that I do not live to finish
" the same, my Will and Pleasure is, that my Execu-
" tor, hereafter-named, shall pay out of my personal
" Estate, all such Sum or Sums of Money, as shall
" be

" be neceſſary for the Finiſhing thereof, according to " ſuch Form or Model, or in ſuch Manner as I ſhall " leave Directions for, under my Hand, atteſted by " two or more good and ſufficient Witneſſes." This Will is dated *January* 11, 1683.

Within the Cloyſter-garth, over againſt the Frater-houſe Door, was a fine Laver or Conduit, for the Monks to waſh their Hands and Faces in, being in Form round, cover'd with Lead, and all of Marble, excepting the outer Wall, within which they might walk about the Laver. It had many Spouts of Braſs, with 24 brazen Cocks about it, and ſeven Windows of Stone Work in it; and above, a Dovecoat covered with Lead. The Workmanſhip was both fine and coſtly. Adjoining to the *Eaſt* Side of the Conduit Door hung a Bell, to call the Monks at Eleven o'Clock, to come and waſh before Dinner. In the Cloſets or Almeries on each Side of the Frater-houſe Door in the Cloyſters, Towels were kept white and clean to dry their Hands upon.

The North *Alley of the* Cloyſters.

In the *North* Side of the Cloyſters, from the Corner over-againſt the Church Door, to the Corner oppoſite to the Dormitory Door, was all finely glazed, from the Top to the Bottom, within a little of the Ground into the Cloyſter-garth; and in every Window were three Pews or Carrels, where every one of the Old Monks had a Carrel ſeverally to himſelf, to which, after Dinner, they reſorted, and there ſtudied their Books, every one in his Carrel, till the Time of Even-ſong; and thus they exerciſed themſelves every Day. Theſe Pews or Carrels were finely wainſcotted, and very cloſe, except the Fore-ſide, which was carved Work, and admitted Light through the Carrel Doors, in each of which was a Deſk to lay

Books on; and the Carrels were no wider than from one Stanchel of the Window to another.

Oppoſite to the Carrels againſt the Church Wall, ſtood certain great Almeries of Wainſcot, full of Books, as well the old written Doctors of the Church, as other prophane Authors, with many other holy Men's Works; ſo that every one ſtudied what Doctor he pleaſed, having the Library at all Times open to reſort to, and ſtudy in, as well as in their Carrels.

The Weſt *Alley of the Cloyſters.*

In the *Weſt* Alley of the Cloyſters, a little to the *South* of the Dormitory Door, underneath the ſame, and adjoining to the Stairs that go up to it, was a ſtrong Houſe, called the Treaſury, where all the Treaſure of the Monaſtical Houſe was depoſited, having a ſtrong Door, and two Locks upon it. In the Midſt of the ſaid Houſe was a ſtrong Grate of Iron fixed in the Ground-work, and in the Roof, and faſtened in each Wall the Breadth of the Houſe, ſo faſt as not to be eaſily broken. In the Midſt of the Grate was an Iron Door, of the ſame Workmanſhip with the Grate, with a ſtrong Lock, and two great Slots of Iron to guard it; and within the Grate was a ſquare Table covered with Green Cloth, for the telling their Money. Within this Treaſury alſo were kept the beſt Evidences of the Houſe, and the Chapter Seal; as alſo the Evidences of ſeveral Gentlemen's Lands in the Country, who thought them ſafer than in their own Cuſtody, in three great Cheſts well lock'd in the ſaid Treaſury, but afterwards it was altered; their Treaſure and Money being kept in a ſtrong Houſe over the *Eaſt* Gates of the Abbey in the *South Bailey*, now called the Exchequer; but in the ſaid old Treaſury the common Chapter Seal is ſtill kept.

Over-

Over-againſt the ſaid Treaſury-houſe Door was a fine Stall of Wainſcot, where the Novices were taught; and their Maſter had a pretty Seat of Wainſcot, upon the *South* Side of the Treaſury-houſe Door, oppoſite to the Stall where the Novices ſtudied. There he inſtructed them both Forenoon and Afternoon, no Strangers or other Perſons being permitted to moleſt the Novices, or the Monks in their Carrels, while at Study in the Cloyſters; a Porter attending for that Purpoſe at the Cloyſter Door.

A little *South* of the Treaſury was a convenient Room, wherein was eſtabliſhed the Song-ſchool, for the Inſtruction of Boys, for the Uſe of the Quire; the Song-ſchool in the *South* Iſle of the Lanthorn being decently furniſhed with a reading Deſk, convenient Seats, and all other requiſite Conveniencies, appropriated to the Service of God; where Morning Prayer was daily celebrated at Six in the Morning throughout the Year, except on *Sundays* and Holidays.

The Dortor, Dortoir, or Dormitory.

On the *Weſt* Side of the Cloyſter was a large Houſe, called the Dorter, where the Monks and Novices lay. Every Monk had a little Chamber to himſelf. Each Chamber had a Window towards the Chapter, and the Partition betwixt every Chamber was cloſe wainſcotted, and in each Window was a Deſk to ſupport their Books. On the *Weſt* Side of the ſaid Dorter were the like Chambers, with their Windows and Deſks towards the Infirmary and the Water; the Chambers being all well boarded.

The Novices had likewiſe their Chambers in the *South* End of the ſaid Dorter, adjoining to the aforeſaid Chambers, having eight Chambers on each Side. Every Novice had his Chamber to himſelf, but neither

ſo cloſe nor ſo warm as the other Chambers were; nor having any Light but what came in at the Fore-ſide of their Chambers, being quite cloſe both above and on each Side.

At each End of the Dorter was a ſquare Stone, wherein was a Dozen of Creſſets wrought in each Stone, being always fill'd and ſupply'd by the Cooks, as they needed, to afford Light to the Monks and Novices, at their ariſing to their Mattins at Midnight, and for their other neceſſary Uſes.

There was a large Houſe and moſt decent Place adjoining to the *Weſt* Side of the ſaid Dorter, towards the Water, for the Monks and Novices to reſort unto, called the Privies. Two great Pillars of Stone ſupported the whole Floor thereof; and every Seat and Partition was wainſcotted cloſe on every Side, ſo that they could not ſee one another when they were therein. There were as many Seats on each Side as little Windows in the Wall, to give Light to the ſaid Seats; which afterwards were walled up, to make the Houſe more cloſe. In the *Weſt* End were three beautiful Glaſs Windows; and on the *South* Side above the Seats, another fine Glaſs Window, which Windows gave Light to the Whole.

In the Dorter every Night a private Search was made by the Sub-prior, who called at every Monk's Chamber Door, to ſee good Order kept, and that none ſhould be wanting. The middle Part of it was pav'd with fine Tile Stones the whole Length: The Sub-prior's Chamber was the firſt, as he was to ſee Order kept.

The Sub-prior always din'd and ſupp'd with the Convent, ſitting at the upper End of the Table; and Supper being ended, which was always at Five o'Clock, upon ringing a Bell to call one of the Novices to ſay Grace, they went to the Chapter-houſe to meet the Prior,

Prior, there to remain in Prayer and Devotion till S o'Clock. Then upon ringing a Bell again they we to the Salvi, and all the Doors of the Cells, the Frat houſe, the Dorter, and the Cloyſters, were lock' even at Six o'Clock, and the Keys deliver'd to t Sub-prior, till Seven o'Clock the next Morning.

The Loft.

There was alſo a Door in the *Weſt* End of t Frater-houſe, juſt within the Frater-houſe Door, which the old Monks or Convent entered, and th aſcended up a Pair of Stairs, having an Iron Rail ſupport themſelves by, into a Loft which was at t *Weſt* End of the Frater-houſe, above the Cellar, wh the Convent and Monks dined and ſupped togeth The Sub-prior ſat at the upper End of the Table, Chief; and they had their Meat ſerved from the gr Kitchen, in at the Dreſſer-window, and brought th the Frater-houſe: The ſaid Kitchen ſerved both t Prior and the whole Convent, having two Windo into the Frater-houſe; the one was large for princi Days, the other not ſo large for every Day. At t Foot of the Stairs was another Door, leading into t great Cellar or Buttery, where all the Drink ſtood t ſerved the Prior, and the whole Convent of Monks.

This Loft, ſince the Diſſolution of the Monaſt was made the Dining-room of the fifth Prebendar Houſe.

The Monks were accuſtomed every Day after D ner, to go through the Cloyſters, in at the Uſh Door, and ſo through the Entry under the Pri Lodgings into the Centry-garth where the Monks w buried, where they all ſtood bareheaded a good Spa praying among the Tombs for the Souls of their E thren who were buried there: And when they h

d

done their Prayers, they returned to the Cloyſter, and ſtaid till Three o'Clock, that they went to Even-ſong. This was their daily Practice after Dinner.

The Monks were the only Writers of the Acts and Deeds of the Biſhops and Priors of the Church of *Durham*, and of the other Chronicles and Hiſtories: They likewiſe recorded other moſt valuable Things, as what Acts, what Occurrences, what Miracles were performed every Year, and in what Month; being always virtuouſly employed, either in writing good and godly Works, or ſtudying the Holy Scriptures, to the ſetting forth the Honour of God, and the edifying the People, as well in Example of good Life and Converſation, as by Preaching the Word of God. Such were the Labours of Monks and religious Men in ancient Times.

The Common Houſe.

On the Right Hand at going out of the Cloyſters into the Infirmary, was the Common Houſe. It was inſtituted to have a Fire conſtantly by Day in Winter, for the Uſe of the Monks, who were allowed no other Fire; but the Maſter and Officers of the Houſe had their own ſeveral Fires. A Garden and Bowling-alley belonged to the ſaid Houſe, towards the Water, for the Novices ſometimes to recreate themſelves, Leave being firſt granted; their Maſter attending to ſee to their good Order. In this Houſe once in the Year, between *Martinmas* and *Chriſtmas*, the Maſter of it kept his O Sapientia, a ſolemn Banquet, at which the Prior and Convent were entertained with Figs, Raiſins, Ale, and Cakes, but not to Superfluity or Exceſs, being only a moderate ſcholaſtical Congratulation among themſelves.

The Infirmary.

Within the Infirmary, underneath the Maſter's Lodge, was a ſtrong Priſon, called the Lying-houſe, ordained for great Offenders; as for Monks guilty of Felony or Adultery, where they were impriſoned in Chains a whole Year, without ſeeing any one, except the Maſter of the Infirmary, in letting down their Meat through a Trap-door by a Cord, and that at a great Diſtance from the Priſoners. But if any of the Temporal Men belonging to the Houſe offended in the Premiſes, they were puniſhed by the Temporal Law.

The Gueſt-hall.

A famous Houſe of Hoſpitality was kept within the Abbey-garth of *Durham*, called the Gueſt-hall, and was ſituate on the *Weſt* Side towards the Water. The Terrer of the Houſe was Maſter thereof, as one appointed to give Entertainment to all Eſtates, Noble, Gentle, or what other Degree ſoever came thither as Strangers. Their Entertainment was not inferior to that of any Place in *England*, both for the Goodneſs of their Diet, the clean and neat Furniture of their Lodgings, and generally all Things neceſſary for Travellers; and with all this Entertainment, no Man was required to depart, while he continued honeſt, and of good Behaviour.

The Houſes belonging to the ſecond, third, fourth, and tenth Prebendaries, were erected out of the Apartments and other Offices belonging to the Gueſt-hall, the Hall itſelf being wholly demoliſhed, nothing remaining except a Part of the *Weſtern* Wall: But nothing remains to let us know what was in the ſixth and twelfth Prebendaries Houſes.

This Hall was a ſtately Place, not unlike the Body of a Church, ſupported on each Side by very fine Pillars,

lars, and in the Midſt of the Hall a large Range for the Fire. The Chambers and Lodgings belonging to it were kept very clean, and richly furniſhed. They were very pleaſant to lie in, eſpecially one Chamber, called the King's Chamber, well deſerving that Name; for the King himſelf might very well lie in it, ſuch was the Statelineſs thereof.

The Victuals the Gueſts were entertained with came from the great Kitchen of the Prior, the Bread and Beer from his Pantry and Cellars. If they were honourable, they were ſerved as honourably as the Prior himſelf, otherwiſe according to their Quality.

The Terrer had certain Men appointed to wait at his Table, and to attend upon his Gueſts and Strangers; and for their better Entertainment he had always a Hogſhead or two of Wines kept in a Cellar pertaining to the ſaid Hall.

The Prior (whoſe Hoſpitality was ſuch as that, in Reality, there was no Need of the Gueſt-hall, but that the Convent was deſirous to abound in all liberal and free Almſgivings) kept a moſt ſplendid and noble Houſe, being attended by the beſt Gentlemen and Yeomen in the Country, and the magnificent Service of his Houſe deſerved no leſs; ſo great were the Liberalities and Benevolences of his Houſe-keeping, that conſtant Relief and Alms were daily given, not only to the Poor of the City, but to thoſe of the Country round about.

The Lord Prior had two Porters, one at the Hall-Door, called *Robert Smith*, the other at the Uſher-door, at going from the great Chamber to the Church, called *Robert Clark*; which two were the laſt Porters to the laſt Prior.

There were certain poor Children, called the Children of the Almery, who only were educated in Learning, and relieved with the Alms and Benevolence of the

the whole Houſe, having their Meat and Drink in a Loft on the *North* Side of the Abbey Gates, before the Suppreſſion of the ſaid Houſe. This Loft had a long ſlated Porch over the Stair-head, and at each Side of the ſaid Porch were Stairs to go up to the Loft, with a Stable underneath it, and a Door into it, under the Stair-head, to go into the ſaid Stable. This Edifice, at the Suppreſſion of the Houſe, became Mr *Stephen Marley*'s Lodging. Soon after the Suppreſſion he alter'd it, and took down the Porch and Stairs that went up to the Loft, and made a Kitchen where the Stable was, and his Buttery above where the Loft was. The Children went to School at the Infirmary School without the Abbey-gates, which was founded by the Priors of the Abbey, at the Charge of the Houſe. The laſt Schoolmaſter was Sir *Robert Hartburne*, who continued Maſter till the Suppreſſion of the Houſe. He was bound to ſay Maſs twice a Week at *Magdalen*'s Chapel, near *Kepier*, and once a Week at *Kimblesworth*. The Meat and Drink theſe Children had, was what the Monks and Novices with their Maſter had left. It was carried in at a Door adjoining the great Kitchen Window into a little Vault at the *Weſt* End of the Frater-houſe, like a Pantry, called the Covie, kept by a Man. Within it was a Window, at which ſome of the Children received the Meat and Drink of the ſaid Man, called the Clerk of the Covie, out of the Covie or Pantry Window, and carried it to the Loft. This Clerk waited on them at every Meal to keep good Order.

There were four aged Women who lived in the Infirmary, without the *South* Gates of the Abbey of *Durham*, each having her ſeveral Chamber to lie in, being ſupplied and fed only with the Victuals that came from the Prior's own Table.

In

In the Infirmary was a Chapel, where the Schoolmaſter of the Infirmary (having his Chamber and School above it) or ſome other Prieſt for him, was appointed to ſay Maſs to theſe aged Women every Holiday and *Friday*.

The ancient Cuſtom of Proceſſion in the Abbey Church of Durham, *on certain Feſtivals.*

Upon St. Mark's *Day.*

St. *Mark*'s Day was commonly kept a Faſt through all the Country, and no Fleſh eaten upon it: The Prior with the Monks made a ſolemn Proceſſion, and went to *Bow* Church, doing very ſolemn Service there; and one of the Monks made a Sermon to the Pariſhioners and Town's Men who came thither.

The Proceſſion on the Three Groſs Days, by the Prior and Monks.

On *Monday* in Croſs-week they had another ſolemn Proceſſion, going to St. *Oſwald*'s Church, in *Elvet*, and there did a ſolemn Service: A Sermon was preached by one of the Monks, before a numerous Audience. *Tueſday*, the following Day, in another ſolemn Proceſſion, they went to St. *Margaret*'s Church, in *Groſgate*, with ſolemn Service, and a Sermon. On *Wedneſday*, the next Day, they had the like Proceſſion to St. *Nicholas* Church, there doing Divine Service very ſolemnly, and a Sermon was preached before a great Audience.

The Proceſſion on Holy Thurſday, Whit-ſunday, *and* Trinity Sunday, *by the Prior and the Monks.*

The next Morning, being *Holy Thurſday*, they had a general Proceſſion, with two Croſſes born before them;

them; one, both Croſs and Staff, all of Gold; the other, of Silver Parcel-gilt, with that holy Reliqúe St. *Cuthbert*'s Banner, being carried firſt in the Proceſſion, with all the rich Copes belonging to the Church, every Monk one. The Prior had an exceedingly rich one of Cloth of Gold, which was ſo maſſy that he could not go upright with it, unleſs his Gentlemen, who at other Times bore up his Train, ſupported it on every Side whenever he had it on. He had his Croſier Staff in his Hand, which was of Silver double gilt, and a rich Mitre on his Head: Alſo that holy Relique St. *Bede*'s Shrine, was carried in the Proceſſion by four Monks, upon their Shoulders. And other Monks carried about with them in the ſaid Proceſſion, ſeveral holy Reliques, as the Picture of St. *Oſwald*, of Silver-gilt, and St. *Margaret*'s Croſs, of Silver double gilt. The Proceſſion came out at the *North* Door of the Abbey Church and through the Church-yard, and down *Lidgate*, by *Bow* Church End, and up the *South Bailey*, and in at the Abbey-gates, where a great Number of People ſtood, both Men, Women, and Children, with great Reverence and Devotion, an agreeable Sight to behold, and ſo proceeded through the Abbey-garth, whither no Woman was permitted to go; and ſo through the Cloyſters into the Church.

Upon *Whitſunday* was a general Proceſſion, with the ſame Solemnities as had been obſerved on *Holy Thurſday*, with St. *Bede*'s Shrine, St. *Cuthbert*'s Banner, and all the holy Reliques; as the Image of St. *Oſwald*, and the Image of St. *Aidanus*, and St. *Margaret*'s Croſs, and divers others.

On *Trinity Sunday* was another general Proceſſion as aforeſaid, with all the above recited Reliques, going the ſame Circuit.

The Proceſſion upon Corpus Chriſti *Day, within the Church and City of* Durham.

There was a goodly Proceſſion upon the Place-green, on *Thurſday* after *Trinity Sunday*, in Honour of *Corpus Chriſti* Day; a principal Day or Feaſt. The Bailiff of the Town ſtood in the Tolbooth, and called together all the Occupations that were Inhabitants within the Town. Every Occupation in its Degree, was to bring forth its Banners, with all the Lights appertaining to their ſeveral Banners, and with them to repair to the Abbey Church Door: Every Banner ſtood in Rank, in its Degree, from the Abbey Church Door to Windiſhole-gate. On the *Weſt* Side of the Way ſtood all the Banners, and on the *Eaſt* Side ſtood all the Torches pertaining to the Banners.

In St *Nicholas* Church was a goodly Shrine, called *Corpus Chriſti* Shrine, appointed to be carried the ſaid Day in Proceſſion. This Shrine was finely gilt, and on the Top thereof was a ſquare Box of Chryſtal, wherein was incloſed the holy Sacrament of the Altar. It was carried the ſame Day by four Prieſts up to the Place-green, the whole Proceſſion of all the Churches in the Town going before it. And when it was brought a little Space within Windiſhole-gate, it ſtood ſtill till St. *Cuthbert*'s Banner, with two goodly fine Croſſes, were brought out to meet it; and the Prior and Convent, with the Quire, in their beſt Copes, met the ſaid Shrine, and fell on their Knees and pray-ed. The Prior fetcht it; and they carrying it forward into the Abbey Church, the Prior and Convent with all the Quire following, it was ſet in the Quire, and ſolemn Service ſaid before it, and Te Deum ſolemnly ſung and play'd on the Organs, every Man praiſing God; and all the Banners of the Occupations followed the ſaid Shrine into the Church, going round

St.

St. *Cuthbert*'s Feretory, with their Torches lighted and burning all the Service Time. Thence it was conducted with the ſaid Proceſſion of the Town to its Place again, all the Banners of the Occupations following, and ſetting it in the Church, where they offered up their Prayers to God, and then departed. The Shrine was carried into the Reveſtry, there to remain till that Time Twelve-months.

Afterwards, in the firſt Year of King *Edward* VI. Commiſſioners were appointed to deface all ſuch Ornaments in the Pariſh Churches at *Durham*, as were left undefaced in a former Viſitation. The Names of the Commiſſioners were Dr *Harvey* and Dr *Whitby*: Dr *Harvey* called for the ſaid Shrine, and when it was brought before him, he trode upon it with his Feet, and broke it into Pieces, with many Ornaments of St. *Nicholas* Church.

St. Cuthbert's *Shrine defaced.*

The ſacred Shrine of holy St. *Cuthbert* was defaced at the Viſitation held at *Durham*, for demoliſhing ſuch Monuments, by Dr *Lee*, Dr *Henley*, and Mr *Blithman*, in King *Henry* the Eighth's Reign, at his Suppreſſion of religious Houſes. They found many valuable and goodly Jewels, eſpecially one precious Stone, which by the Eſtimate of thoſe three Viſitors, and their ſkilful Lapidaries, was of Value ſufficient to redeem a Prince. After the Spoil of his Ornaments and Jewels, they approached near to his Body, expecting nothing but Duſt and Aſhes; but perceiving the Cheſt he lay in ſtrongly bound with Iron, the Goldſmith with a Smith's great Fore-hammer broke it open, when they found him lying whole, uncorrupt, with his Face bare, and his Beard as of a Fortnight's Growth, and all the Veſtments about him, as he was

accuſtomed to ſay Maſs, and his Metwand of Gold lying by him. When the Goldſmith perceived he had broken one of his Legs, in breaking open the Cheſt, he was ſore troubled at it, and cried, Alas! I have broken one of his Legs; which Dr *Henley* hearing, called to him, and bade him caſt down his Bones: The other anſwered he could not get them aſunder, for the Sinews and Skin held them ſo that they would not ſeparate. Then Dr *Lee* ſtept up to ſee if it were ſo, and turning about, ſpake in Latin to Dr *Henley*, that he was intire, though Dr *Henley* not believing his Words, called again to have his Bones caſt down: Dr *Lee* anſwered, if you will not believe me, come up yourſelf, and ſee him: Then Dr *Henley* ſtept up to him, and handled him, and found he lay whole: Then he commanded them to take him down; and ſo it happened contrary to their Expectation, that not only his Body was whole and uncorrupted, but the Veſtments wherein his Body lay, and wherein he was accuſtomed to ſay Maſs, were freſh, ſafe, and not conſumed. Whereupon the Viſitors commanded him to be carried into the Reveſtry, till the King's Pleaſure concerning him was further known; and upon the Receipt thereof, the Prior and Monks buried him in the Ground under the Place where his Shrine was exalted.

St. Bede's Shrine defaced.

The Shrine of Holy St. *Bede*, before mentioned in the Galiley, was defaced by the ſame Viſitors, and at the ſame Suppreſſion his Bones were interr'd under the ſame Place, where before his Body was exalted.

There were two Stones, that belonged to St. *Bede's* Shrine in the Galiley, of Blue Marble, which, after it was defaced, were brought into the Body of the Church,

Church, and now lie opposite to the *Eastmost* Tomb of the *Nevils*, joined together. The uppermost Stone of the said Shrine had three Holes in each Corner, for Irons to be fastened in to guide the Covering when it was drawn up or let down, whereon St. *Bede*'s Shrine stood. The other was a plain Marble Stone, which was lowest, and laid above a little Marble Tomb, whereon the Bottoms of five small Pillars stood, to support the uppermost Stone. These Stones now lie between two Pillars, a little above the second *Nevil*'s Tomb.

Many were the rich Jewels and Reliques appertaining to this Church, it being accounted the richest Church in this Land; so valuable were the Jewels and Ornaments which were bestowed upon that holy Man St. *Cuthbert*. King *Richard* gave him his Parliament Robe of Blue Velvet, wrought with great Lions of pure Gold, an exceedingly rich Cope. There was another Cope of Cloth of Gold given to the Church, in Honour of that holy Man, by another Prince. So good and pious were the Minds of Kings, Queens, and other great Estates, for the Veneration and Love they had to God, and St. *Cuthbert* in this Church.

The Steeple.

The Steeple of this Cathedral, a stately Fabrick, is remarkable as well for its Height as Strength and just Architecture, having on the Inside a Gallery of Stone Work around it, above the Turn of the Arches of the Pillars upon which it is founded; above which are eight long Windows, two on each Front of the Steeple, divided in the Middle by a Cross-bar of Stone, and glazed handsomely with plain Glass. Above the Windows, on the Outside, is another Gallery, and above that a Superstructure, having two Windows on

each Front, wherein hang eight melodious Bells. In the eight Buttreſſes, on the Sides of the lower Windows, alſo in the Stone Work betwixt each Window, are Niches, containing the Statues of the Founders, Protectors and Benefactors.

Upon the *Eaſt* Front of the Nine Altars, in two large Buttreſſes on each Side of the round Window, are erected the Statues of *William* of *Karileph*, the Biſhop who began the Foundation of the preſent Cathedral, on the *South* Side; and on the *North*, *Ranulph Flamberd*, who tranſlated St. *Cuthbert*'s Body into the ſame; the firſt in his Mitre and Epiſcopal Habit, the other having his Head uncovered.

The Names of the Monks who were Officers within the Abbey Church, at the Time of the Diſſolution.

Dr Stephen Manley, *Sub-prior, and Maſter of the Frater-houſe.*

The Sub-prior's Chamber was over the Dormitory Door; that he might hear if any ſtirred, or went out. His Office was to go every Night, as a private Watch, before and after Midnight, to every Monk's Chamber Door, and to call upon him by Name, to ſee if any were wanting, or ſtolen out in Purſuit of any unlawful Buſineſs. The Sub-prior alſo ſat always among the Monks at Meat, to ſee that every Man behaved himſelf according to the Order he had betaken himſelf to: He always ſaid Grace at Dinner and Supper; and after Five o'Clock at Night was to ſee all the Doors lock'd; as the Cellar Door, the Frater-houſe Door, the Fawden-gates, and the Cloyſter Doors. He kept the Keys of theſe Doors all Night till Five in the Morning, and then return'd them to the Porters, and other proper Officers.

Dr.

Dr William Watſon, *alias* William Wylome, *Maſter and Keeper of the Feretory, and Vice-prior.*

The Maſter of the Feretory's Chamber was in the Dormitory, his Office was, when any Man of Honour or Renown was diſpoſed to offer their Prayers to God and St. *Cuthbert*, or to offer any Thing at his ſacred Shrine; if they requeſted to have it drawn, or to ſee it, then the Clerk of the Feretory (called *George Bates*) gave Notice to his Maſter, the Vice-prior, Keeper of the Feretory, who brought the Keys of the Shrine, and gave them to the Clerk to open it. His Office then was to ſtand by and ſee it drawn up. It was always drawn up in Mattins Time, when Te Deum was ſinging, or in High Maſs Time, or at Evenſong Time when Magnificat was ſung; and when they had made their Prayers, and offered any Thing at it, if it were Gold, Silver, or Jewels, it was inſtantly hung on the Shrine; and if it were any other Thing, as Unicorn's Horn, Elephant's Tooth, or ſuch-like, it was hung within the Feretory, at the End of the Shrine; and when their Prayers were ended, the Clerk let down the Cover thereof, and locked it at every Corner, returning the Keys to the Vice-prior. The ſaid *George Bates* was Regiſter of the Houſe, and did all Things appertaining to the Regiſter's Office.

There was in the Keeping of the ſaid Vice-prior, a Banner belonging to the ſaid Shrine, called St. *Cuthbert's* Banner, the Staff five Yards in Length; all the Pipes of it were of Silver, to be ſliden on along the Banner Staff, and on the uppermoſt Pipe; on the Top of it was a little Silver Croſs, and a goodly Banner Cloth pertaining to it, and in the Midſt of the Banner Cloth was White Velvet Half a Yard ſquare, and a Croſs of Crimſon Velvet over it; and within the ſaid White Velvet was that holy Relique, the Corporax Cloth, where-

wherewith the holy Man St. *Cuthbert* covered the Chalice when he ſaid Maſs; and the Reſt of the Banner Cloth was of Crimſon Velvet, embroidered with Gold and Green Silk moſt ſumptuouſly. The ſaid Banner was at the Winning of *Brankesfield* Battle, in King Henry the Eighth's Time, and brought Home with it the King of *Scots'* Banner, and many Noblemen's Ancients of *Scotland*, loſt that Day; which were ſet up in St. *Cuthbert's* Feretory, where they remained till the Suppreſſion of the Houſe; at which Time St. *Cuthbert's* Banner, and theſe Ancients of the Noblemen of *Scotland* were wholly defaced, that the Memory of that Victory ſhould be loſt in the Monaſtical Church of *Durham*. St. *Cuthbert's* Banner had been at other Places; it was thought to be one of the moſt magnificent Reliques of any in *England*, and was not carried out but on principal Days, in general Proceſſions, as *Eaſter* Day, *Aſcenſion* Day, *Whitſunday*, *Corpus Chriſti* Day, and St. *Cuthbert's* Day, and ſome other Feſtival Days. It was very maſſy, and ſet up at the *Eaſt* End of the Shrine. Whenever it was carried in Proceſſion, it was the Clerk's Office to attend it, with his Surplice on, with a fine Red painted Staff, having a Fork or Cleft at the upper End thereof; which Cleft was lined with ſoft Silk, having Down under the Silk, to prevent hurting or bruiſing the Pipes of the Banner, which were of Silver, or in taking it down and raiſing it up again, by Reaſon of its great Weight. There were always four Men to go along with it, beſides the Clerk, and the Man who carried it.

There was alſo a ſtrong Girdle of White Leather, that he who bore St. *Cuthbert's* Banner, did wear whenever it was carried abroad. The Banner was made faſt to it with two Pieces of White Leather, and at each End of the two Pieces, a Socket of Horn was faſtened, to put the End of the Banner Staff into.

The

The Vice-prior had the Keys and Keeping of St. *Bede*'s Shrine in the Gallilee; and when there was a general Procession, he commanded his Clerk, giving him the Keys of that Shrine, to draw up the Cover of it, and to take it down, and carry it into the Revestry. Then it was carried by four Monks, in Procession, every principal Day; and the Procession being ended, it was carried into the Galilee, and set up there again, and the Cover let down. The Keys were then returned to the Vice-prior.

Dr Richard Crosby, *Master of the Novices.*

There were always six Novices, who went daily to School within the House, for the Space of seven Years together, and one of the eldest and most learned Monks, was constituted their Tutor. The said Novices had no Wages, but Meat, Drink, and Apparel, for that Space. The Master, or Tutor's Office was to see they wanted nothing; as Cowls, Frocks, Stamyne, Bedding, Boots, Socks; and as soon as they needed any of these Necessaries, the Master had Charge to call at the Chamberlains for such Things. They never received Wages, nor handled Money in that Time, but went daily to their Books in the Cloyster: And if the Master found any of them more apt to learn, and diligently prosecuting his Studies, then he gave Notice thereof to the Prior, and he was soon sent to *Oxford*, there to learn and study Divinity; and the Rest of the Novices were kept at their Books, till they could understand their Service and the Scriptures. At seven Years of Age they sung their first Mass, and from thence the House was no longer charged with finding them Apparel; for then they entered into Wages, to find themselves with Apparel, which was Twenty Shillings a Year each, and had no more to

supply

ſupply themſelves withal. The eldeſt Monk in the Houſe had no more, except he had an Office. His Chamber was in the Dorter.

Dr John Porter, *alias* Smith, *Sacriſtan.*

The Sacriſt's Exchequer was within the Church, in the *North* Alley, oppoſite to Biſhop *Skirlaw*'s Altar, on the Left Hand as you go up the Abbey to St. *Cuthbert*'s Feretory.

His Office was to ſee that nothing was wanting within the Church, and to provide Bread and Wine for the Church, and Wax and Lights in Winter. He had always a Tun of Wine lying in the Exchequer, for the Uſe of the Church. He had alſo Sacriſtan-heugh in his Keeping; it was his Charge; and St. *Mary*'s Cupboard was his Office. He was alſo to ſee the Glaſs Windows repair'd, and the Plummer's Work of the Church done; and mending of Bells and Bell-ropes, and all other Works neceſſary to be performed, both within and without the Church, and to ſee the Church kept clean. All theſe Things are to be called for at the Sacriſtan's Hands.

His Office was alſo to lock up every Night the Keys of every Altar in the Church, every Altar having its ſeveral Almery, and ſome two, to lay the ſaid Keys forth every Morning between Seven and Eight o'Clock, upon the Top of the Almery, which was of Wainſcot, wherein they were locked, which ſtood within the *North* Quire Door, that every Monk might take the Key, and go to what Altar he was diſpoſed to ſay Maſs at.

They alſo went to the Chapter-houſe every Day between Eight and Nine o'Clock, where all the Biſhops in the old Time were buried, and there prayed for all their Benefactors, and thoſe who had beſtowed any Thing

Thing upon this Church. At Nine o'Clock a Bell was rung to Maſs, called the Chapter Maſs, which was always ſung at the High Altar; and he that ſung the Maſs had always in his Memento, all thoſe who had given any Thing to this Church. One Half of the Monks ſaid Maſs in the Chapter Maſs Time, and the other Half that ſung not the Chapter Maſs, ſaid Maſs in the High Maſs Time.

There were at every Altar two Chalices, and two Silver Crewets appertaining to it, both with Albs and Veſtments for principal Feaſts; as alſo for all other Days beſide. Every Altar had its double Furniture for adorning all Parts of the Altar, ſerving both for Holidays and principal Feaſts.

Their Founders and Benefactors were prayed for every Day, and had in Remembrance in the Time of ſaying Maſs.

The Sacriſtan's Chamber was in the Dorter, and he had his Meat ſerved from the great Kitchen to his Exchequer.

Other Offices of the Church.

Dr Robert Bennet, *Bowcer of the Houſe: He was the firſt Prebendary in the eleventh Stall. Anno.* 1542.

His Exchequer was a little Stone Houſe joining upon the Coal-garth pertaining to the great Kitchen, a little diſtant from the Dean's Hall Stairs.

His Office was to receive the Rents of the Houſe, and all other Officers of the Houſe made their Accounts to him. He diſcharged all the Servants Wages, and paid all the Expences, and Sums of Money laid out about any Works appertaining to the Abbey, or that the Houſe was charged withal. His Chamber was

was in the Infirmary, and his Meat was ſerved from the great Kitchen to his Exchequer.

Dr Roger Wright, *Cellerer of the Houſe.*

His Exchequer was afterwards Dr *Tod*'s Chamber, joining to the *Weſt* End of the great Kitchen, having a Pair of Stairs going up to it, and was the firſt Preſbendary in the eleventh Stall. Anno 1542.

His Office was to ſee how much was expended in the Kitchen, both for the Prior's Table, the whole Convent, and for all Strangers that came. It was his Office alſo to ſee all Things orderly ſerved, and in due Time. His Chamber was in the Dorter.

Dr Roger Watſon, *Tertar of the Houſe.*

His Exchequer was as you go into the Gueſt-hall, on the Left Hand in the Entry at going into the great Hall.

His Office was to ſee all the Gueſts' Chambers cleanly kept, and all the Napery in the Chambers, as Sheets and Pillows to be ſweet and clean. He always provided two Hogſheads of Wine, to be ready for the Entertainment of Strangers, and likewiſe Provender for their Horſes, that nothing ſhould be wanting when Strangers came, of whatſoever Degree they were. Four Yeomen were allowed to attend Strangers. His Chamber was in the Infirmary.

Dr William Forſter, *Keeper of the Garners.*

The Maſter of the Garner's Exchequer was over Mr *Pilkinton*'s Hall Door, all whoſe Houſe, and Mr *Burney*'s, were Garners, where their Wheat and other Corn lay.

Theſe

These Granaries are at present the Houses of the seventh and eighth Prebendaries.

His Office was to receive all the Wheat and Barley that came, and gave Account what Malt was used weekly; as also what Barley was delivered to the Kiln, and what Malt received from it, and how much was used in the House. His Chamber was in the Dorter.

The Kiln was where Mr *Robert Bennet*'s Lodging was, beyond the Conduit. This Lodging was built at his own Expence. It is at this Time the House of the eleventh Prebendary.

Dr Thomas Spark, *Chamberlain, the first Prebendary in the third Stall. Anno.* 1542.

His Exchequer was near the Abbey-gates; now the Mansion-house of the first Prebendary.

The Chamberlain's Office was to provide Stamyne, otherwise called Linsey-woolsey, for Sheets and Shirts for the Novices and the Monks, for they were not permitted to wear Linen. He kept a Taylor daily at Work, in making Socks of White Woollen Cloth, both whole and Half Socks; and making Shirts and Sheets of Linsey-woolsey, in a Shop underneath the Exchequer. This Taylor was one of the Servants of the House. The Chamber where he laid was in the Dorter.

Dr Henry Brown, *Master of the Common-house.*

His Office was to provide all such Spices against *Lent*, as should be comfortable for the Monks, under their great Austerity, both of Fasting and Praying; and to have a Fire constantly in the Common-house

Hall, for the Monks to warm themſelves at when they pleaſed; and to provide always a Hogſhead of Wine for the Monks; and for keeping his O, called O Sapientia, and to provide Figs and Walnuts for *Lent*. His Chamber was in the Dorter.

Dr William Watſon, *the Prior's Chaplain.*

His Exchequer was over the Stairs in going up to the Dean's Hall. He was the firſt Prebendary, Anno. 1542, in the twelfth Stall.

His Office was to receive at the Bowcer's Hands, all ſuch Sums of Money as were payable by him to the Lord Prior's Uſe for his Maintenance, the Expence of his whole Houſhold, and his other Neceſſaries. The ſaid Chaplain was to provide Apparel for the Lord Prior, and to ſee all Things in good Order in the Hall, and the Furniture for his Table to be ſweet and clean; and that every Man executed his Office diligently as he ought to do; and that no Debate or Strife ſhould be within the Houſe. He had in his Cuſtody all the Lord Prior's Plate and Treaſure, as well for delivering it out, as receiving it again. He was alſo to diſcharge and pay all the Gentlemen, Yeomen, and all other the Servants and Officers of the Lord Prior's Houſe their Wages, and to diſcharge all other Debts of the Houſe whatſoever. His Chamber was adjoining to the Prior's Chamber.

All theſe Monks were in theſe Offices when the Houſe was ſuppreſſed.

A

A Description of the Glass Windows.

The North *Side of the Isle of the Body of the Church contained six Windows.*

1. The lowest Window towards the Lanthorn had three fine Lights divided with Stone Work. The Picture of Christ crucified was in the Middle of the first Light; and in the second Light was the Picture of our blessed Lady: on the other Side the Picture of St. *John* the Evangelist: On one Side of the Picture of Christ was a Monk in a Blue Habit, kneeling and holding up his Hands. And above were six Turret Windows in plain Glass.

2. The second Window had two long Lights, divided with Stone Work, and in White Glass, with coloured Glass about it.

3. In the third were two fine long Lights, divided with Stone Work, having in the first Light the Picture of St. *Catherine*, and underneath her the Picture of St. *Oswald*, and below that St. *Cuthbert*'s Picture. In the second Light was pictured the blessed Virgin *Mary* with Christ in her Arms, and underneath her the Picture of St. *Bede*, and below him the Picture of St. *Osmond*, Bishop, and the Arms of St. *Cuthbert* and St. *Oswald* set forth in colour'd Glass; and four Turret Windows without Pictures, in colour'd Glass.

4. The fourth Window was plain, and as the second with colour'd Glass about it.

5. In the fifth Window were two long Lights, divided as aforesaid, in White Glass without Pictures, but having round about colour'd Glass; and five Turret Windows; first four, and one at the Top.

6. The sixth Window had two long Lights, with a Stone Work Partition: In the first Light was the Picture of St. *Oswald*, and under him St. *Paul*'s Pic-

ture; and in the second Light was the Picture of St. *Peter*, and underneath him the Picture of St. *James*, in fine colour'd Glass: And above four Turret Lights, with Bishop *Skirlaw*'s Arms on the Top.

In the End of the Church towards the *West*, over the *North* Galiley Door, was a Window with two Lights, divided with Stone Work, having in the *South* Light the Picture of our blessed Lady with Christ in her Arms, and a Scepter in her Hand; and the second or *North* Light was in White Glass: And above were four Turret Lights, with Bishop *Skirlaw*'s Arms on the Top of all.

The South *Alley of the Body of the Church, contained seven Windows, of finely coloured Glass, with Pictures.*

1. In the first, over the Church Door, going into the Cloysters, were three fine Lights, divided with Stone Work, having in the first Light the Picture of St. *Oswald*, in the second the Picture of the Virgin *Mary*, and underneath her the Picture of Bishop *Langley*, in his Episcopal Attire, on his Knees praying, and holding up his Hands, with his Arms in a Scutcheon, and these Words, Orate pro anima D. Thomæ Langley quondam Episcopi hujus Ecclesiæ—Pray for the Soul of D. *Thomas Langley*, formerly Bishop of this Church. And in the third Light was pictured St. *Cuthbert*, all in fine colour'd Glass: And above were three White Turret Windows.

2. In the second Window were five fine long Lights, divided with Stone Work, having in the first Light the Picture of St. *George* in Armour, and a Red Lion under his Feet: In the second Light the Picture of St. *Oswald*: In the third Light the Picture of our blessed Lady: In the fourth Light the Picture of St. *Cuthbert*, in his Episcopal Robes: And in the fifth Light

Light the Picture of St. *Chriſtopher* with Chriſt on his Shoulders, having a Staff flouriſhing in his Hand, and a Draught of the Inſtruments wherewith Chriſt was crucified, and the Manner thereof excellently ſet forth. There were ten Knots in colour'd Glaſs, five above and five below; and ſix Turret Windows in White Glaſs.

3. In the third Window were two long Lights, having in the firſt Light the Picture of God the Father, and on his Breaſt Chriſt hanging on the Croſs: In the ſecond Light was pictured St. *Cuthbert*, with certain Arms of the *Nevils* finely done; and four Turret Windows on the Top, having in them all the *Nevils'* Arms, as they were joined in Matches.

4. In the fourth Window were two long Lights, divided with Stone Work, having in the firſt Light the Picture of our bleſſed Lady, St. *John* Baptiſt, and St. *Paul*; and in the ſecond Light St. *John* the Evangeliſt with the Chalice in his Hand, St. *Anne*, and other Pictures, with the *Nevils'* Arms, and the Arms of thoſe that were joined with them in Marriage: And above were four Turret Windows, with the *Nevils'* Arms in them all.

5. In the fifth Window were two fine long Lights, having in the firſt Light the Picture of the Angel *Gabriel* ſaluting the bleſſed Lady: In the ſecond Light the Picture of the Virgin *Mary*, and two other Angels with Scutcheons of the Arms of the *Nevils*, and others with whom they have married on their Breaſts, one Angel under *Gabriel*, the other Angel under our bleſſed Lady, painted out in fine colour'd Glaſs with Knots.

6. In the ſixth Window above the *South* great Door of the Church were two Lights, having in them no Pictures; and above were four Tower Lights, having in them the Arms of four ſeveral Noblemen.

7. Over the *South* Galilee Door was the ſeventh Window, having no Pictures; but four Turret Windows in White Glaſs.

In the North *Alley of the Lanthorn.*

On the *Weſt* Side of this Alley, above the Stair-caſe Door, was only one Window, having three long Lights: In the firſt Light was the Picture of St. *John* the Baptiſt, with the Lamb of God in his Hands: In the ſecond Light was the Picture of our bleſſed Lady, with the Picture of a Monk in a Blue Habit upon his Knees, holding up his Hands to her; and above his Head is written, Mater Dei, miſerere mei—Mother of God have Mercy upon me. And in the third Light was the Picture of St. *John* the Evangeliſt, with a Reed in his Hand, and underneath him the *Nevils'* Croſs and Bull's Head; with two Tower Windows above; and the Picture of God Almighty in the higheſt, in fine colour'd Glaſs.

And further, in this Alley were three Altars, and behind every Altar one Glaſs Window, having three long Lights, ſeparated from each other by Stone Work.

1. The firſt Altar was called St. *Giles's* Altar; and in that Window, in the firſt Light, was pictured St. *Nicholas*, having under his Feet written, Sanctus Nicholaus, Epiſcopus—St. *Nicholas*, Biſhop. In the ſecond Light is pictured *Nicodemus*, or, as others ſay, *Joſeph* of *Arimathea*, with bloody Hands and Face, taking and bearing the Weight of Chriſt on the Croſs in his Arms: And in the third Light was pictured St. *Giles* in a Blue Habit, with a Hind at his Feet ſhot with a Shaft.

2. The ſecond Light was called St. *Gregory's* Altar, and behind it a Window of three Lights, divided with Stone

Stone Work: In the first Light of that Window was the Picture of St. *Gregory:* In the second Light the Picture of our blessed Lady, with Christ in her Arms; and one *W. Seaton*, Sub-prior, pictured in his Blue Habit, kneeling and holding up his Hands, with these Words underneath him, *W. Seaton*, Sub-prior: And in the third Light was a Bishop with a Cross on his Shoulder, called St. *Ambrose*.

3. The third is called St. *Benedict*'s Altar, having the like Window: In the first Light was the Picture of St. *Benedict* in a Blue Habit, with a Crosier Staff in his Hand; underneath him was the Picture of St. *Hierome*, with a Cardinal's Hat on his Head: And in the second Light, the Picture of Christ as he arose from the Dead, and the Picture of a Prior in a Blue Habit, kneeling and holding up his Hands before the Altar, with a Mitre set upon it: In the third Light was the Picture of St. *Catherine*, with the Wheel in her Hand; underneath her the Picture of *Mary Magdalen*, with an Alabaster Box in her Hand, as she anointed Christ: And above were three Tower Windows with Angels in fine colour'd Glass.

The Orders of St. *Benedict* were set forth in their Pictures about the Altar in Wainscot, with a Partition, the Friars within, and the Monks without.

In the South *Alley of the Lanthorn.*

In this Alley were three Altars, called *Houghwell*'s Altar, the Lady of *Bolton*'s Altar, and St. *Fides*'s Altar towards the *South*, each having a Window behind it.

1. The first Altar had a fine Glass Window with three long Lights: In the first Light was the Picture of of St. *Catherine*, with the Wheel in her Hand, and under her an Ax: In the second Light the Picture of our blessed Lady, with Christ in her Arms; and under

der her a Monk in Blue a Habit, kneeling and praying: In the third Light was the Picture of St. *Margaret*, and under her the Picture of St. *Chriſtopher*, bearing Chriſt on his Shoulders over the Water, having a Staff flourishing in his Hand: And three Turret Windows, with the Picture of St. *John* the Baptiſt in Priſon, having a Grate before him, and a Book in one Hand, with the Lamb of God upon it, pointing unto it with his other; as when Chriſt ſent divers Meſſengers unto *John*, being then in Priſon, and pointing unto the Lamb with his Finger, ſaying, Ecce Agnus Dei—Behold the Lamb of God: Which was Chriſt, who was queſtioned of thoſe ſent to him to learn of him who he was.

2. The ſecond Altar had a Window with three like Lights, having in the firſt St. *John* the Evangeliſt, with a Reed in his Right Hand, and an Eagle upon his Book in his Left Hand; and under him the Picture of St. *Nicholas*: In the ſecond Light, the Picture of our Lady of *Bolton*, with a Golden Mace in her Hand, and a Crown of Gold on her Head; and a Monk under her Feet kneeling and praying: In the third Light, the Picture of St. *Stephen*, with Stones in his Hands, wherewith he was martyr'd; and under him the Picture of St. the *John* Baptiſt, with the Lamb in his Hand; with three Towers in colour'd Glaſs, with Angels pictured in them.

3. The third Altar had the like Window: In the firſt Light was the Picture of the bleſſed Virgin, with Chriſt in her Arms; and under her the Picture of St. *Giles*: In the ſecond Light the Picture of God the Father, with Chriſt in his Arms, as proceeding from the Father; under him was the Picture of St. *Thomas*; and under St. *Thomas*, a Monk in a Blue Habit, holding up his Hands and praying: In the third Light was the Picture of St. *Leonard*; under him St. *Laurence*;

and

and in the high Part of the Window, in a little Turret, was St. *Bede* in a Blue Habit, and the other two little Turrets had two Angels.

4. In the End of the ſaid Altar, *Southward*, was a fine Glaſs Window with three long Lights: In the middle or firſt Light was the Picture of Chriſt crucified, and underneath the Picture of a Monk in a Blue Habit, kneeling and holding up his Hands, having written above his Head, Chriſte Jeſu Thomæ des Gaudium—Chriſt Jeſus make *Thomas* glad. And in the ſecond Light, the Picture of the Virgin *Mary* on one Side of Chriſt: And in the third Light, the Picture of St. *John* the Evangeliſt on the other Side of Chriſt: And above all three Lights, with the Picture of God Almighty, with a Globe in his Hand, in the middle Lights; and the Pictures of two Angels on each Side of God, in either of the other two Lights.

5. There was a Window towards the Cloyſters, *Weſt* of the Clock, which had three Lights: In the firſt was the Picture of our Lady; under her, the Picture of St. *Cuthbert*, with St. *Oſwald*'s Head in his Hand: In the ſecond Light, our Saviour Chriſt on the Croſs, with *INRI* over his Head, and Angels receiving Blood and Water from his Side, and two Angels receiving Blood from his Feet, and the Picture of the Sun and Moon wanting their Light above his Head; under the Picture of Chriſt was the Picture of our Lady, and under her, the Picture of a Monk in a Blue Habit, kneeling and holding up his Hands, having above his Head, Mater Dei miſerere mei—Mother of God have Mercy upon me: And in the third Light was the Picture of St. *John* the Baptiſt, and St. *Oſwald* under him, as he was King, in his princely Attire.

In

In the North *Alley of the Quire were four colour'd Glaſs Windows.*

1. The firſt had four long Lights and a Caſement: In the firſt Light was pictured our bleſſed Lady, with Chriſt in her Arms, with a triple Crown of Gold on her Head: In the ſecond Light, St. *Anne*: In the third Light, *Mary Magdalen*: In the fourth Light, St. *Mary*, *Cleophas*, and *Salome*, being the three *Maries*: And one Tower Window.

2. In the ſecond were four Lights: In the firſt was St. *Michael* the Archangel, with a Sword in one Hand, and a Staff with a Croſs thereon in the other Hand, killing the Dragon: The ſecond Light had St. *Catherine*, with the Wheel in her Hand, and a naked Sword; and had written above her Head, Sancta Catherina—Saint *Catherine*: In the third Light, our Lady with Chriſt in her Arms; above her Head was written, Sancta Maria—Saint *Mary*; under her Feet the Picture of a Monk in a Blue Habit, praying, and had written above his Head, Mater Dei miſerere mei—Mother of God have Mercy upon me; and under his Feet, Dominus Georgius Cornforth—Mr. *George Cornforth*: And in the fourth Light, St. *Cuthbert*, with King *Oſwald*'s Head in his Hand, and above him written, Sanctus Cuthbertus: And above all were ſeven Tower Lights of White Glaſs, and below two Knots of White Glaſs.

3. In the third were four Lights: In the firſt was the Picture of St. *Oſwald*, King, with a Croſs on his Breaſt: In the ſecond Light, St. *Cuthbert*, with Sanctus Cuthbertus written under him: In the third Light, St. *Gregory*, with Sanctus Gregorius under him: In the fourth Light, a Monk travelling to the Sea-ſide, and waſhing his Feet, who found St. *Cuthbert* ſtanding in the Sea, above his Shoulders, holding up his

his Hands, and saying his Prayers: Also another Monk lying on the Top of a Rock, leaning his Head on his Hand, and beholding holy St. *Cuthbert*, where he stood in the Sea at his Prayers.

Above these were seven Tower Windows, in fine colour'd Glass, having several Pictures in them.

4. In the fourth Window were four Lights, containing in the first the Picture of Bishop *Aidane*: In the second, St. *Cuthbert*: In the third, St. *Mary*: And in the fourth, St. *Oswald*, the King, finely set out in colour'd Glass. And three Turret Windows, having the Pictures of two Angels offering Incense to the Picture of Christ in the highest, with twelve colour'd Knots.

The South *Alley of the Quire.*

1. In the first Window were four Lights: The first had St. *Cuthbert*, with King *Oswald*'s Head in his Hand: The second, St. *Oswald*, the King, with his Scepter in his Hand: The third, *Mary*, with Christ in her Arms: The fourth, St. *George* in Blue Armour, killing the Dragon; and underneath four Escutcheons, with the Arms of St. *Cuthbert*, St. *Oswald*, our Lady, and St. *George*: And above all three Turret Windows in White Glass, with Knots finely wrought in colour'd Glass upon them.

2. The second Window had four Lights: In the first, the Picture of St. *Peter*, with Keys in his Hand; under his Feet, Ss. *Petrus*; above his Head, Credo in Deum—I believe in God. In the second Light, St. *Andrew*, with Ss. Andreas under his Feet; and above his Head, Et in Jesum Christum—And in Jesus Christ. In the third Light, St. *James*, with a Staff and Crosier on it in his Hand; under his Feet, Ss. *Jacobus*, and above his Head, Qui conceptus, *&c.*—Who was conceived, *&c.* In the fourth Light, St. *John*; under him,

Ss.

Ss. *Joannes*; and above him, Paſſus ſub Pontio, *&c.*—Suffered under *Pontius*, *&c.* And 13 Turrets, and the Picture of God Almighty, in fine coloured Glaſs, above all.

3. In the third Window were four Lights: In the firſt was St. *Thomas*; under him, Ss. *Thomas*; and above his Head, Deſcendit ad inferos & reſurrexit a mortuis—He deſcended into Hell, and roſe again from the Dead. In the ſecond Light was St. *James*; under him, Ss. Jacobus, Minor; and above, Et ſedit ad dextram, *&c.*—And ſitteth at the Right Hand, *&c.* In the third Light St. *Philip*; under him, Ss. *Philippus*; and above, Inde venturus, *&c.*—From thence he ſhall come, *&c.* And in the fourth, the Picture of Ss. *Bartholomew*; and under him, St. Bartholomeus; and above, Credo in ſpiritum ſanctum—I believe in the Holy Ghoſt, *&c.* And four fine Knots, in coloured Glaſs, and ſixteen Tower Windows, in White Glaſs.

4. In the fourth Window were four Lights: In the firſt was St. *Barbara*, with a Caſtle in her Hand: In the ſecond, St. *Andrew*: In the third, St. *John* the Evangeliſt: And in the fourth, St. *James*, with a Pilgrim's Staff in his Hand, and his Scrip about him: And above three Tower Windows; and in the higheſt, the Picture of Chriſt crucified, with *Mary* and *John* on each Hand of him, in finely coloured Glaſs.

In the Veſtry are four Windows.

In the firſt towards the *Eaſt* was the fineſt Window, containing five long Lights, divided with Stone Work, having in the Middle the Picture of Chriſt crucified; and above his Head a Pelican pictured, giving her Blood to her young Ones, as Chriſt gave his for the whole World; on one Side, the Picture of our bleſſed Lady wringing her Hands, and moſt pitifully lamenting

ing his Death; and the Picture of St. *John* the Evangeliſt, leaning his Head upon the Ball of his Hand, with Tears falling from his Eyes, on the other Side: And the Picture of venerable *Bede* in a fine Blue Habit, on the *North* Side of our Lady; and St. *Leonard* on the *South* Side of St. *John*, all finely ſet out in colour'd Glaſs.

In the ſecond Window were three proportionable Lights: In the firſt was the Picture of St. *Oſwald*, with a Ball and a Croſs in one Hand, and a Scepter in the other: In the ſecond, the Picture of our Lady, with Chriſt in her Arms: And in the third, the Picture of St. *Cuthbert*, with St. *Oſwald*'s Head in his Hand, and the Picture of a Monk, called *Thomas Mareſby*, devoutly kneeling, with Mater Dei miſerere mei, (Mother of God have Mercy upon me) written above his Head.

In the third Window were three Lights: In the firſt was the Picture of the Salutation of the Angel *Gabriel* to the bleſſed Virgin *Mary*. In the ſecond, our bleſſed Lady with a little Pot before her, and underneath her the Picture of the Prior of *Coldingham*, named *W. Drape*, having a Croſier Staff in one Hand, a Book in the other, in a Black Habit, kneeling and holding up his Hands, with Mater Dei miſerere mei, (Mother of God have Mercy upon me) written above his Head, and under him, *W. Drape*, Prior de *Coldingham*: And in the third Light, the Picture of St. *Ebba*, a Prioreſs, at her Prayers, with theſe Words, Ave Maria gratia plena, Dominus tecum—Hail *Mary* full of Grace, the Lord is with thee.

In the fourth Window were three Lights: In the firſt, the Picture of Biſhop *Aidane*, in his Epiſcopal Attire, with his Croſier Staff in his Hand. In the ſecond, the Picture of Biſhop *William*, in his Maſs Apparel, and a Staff in his Hand, with a Croſier there-

upon; and under him a Monk in a Blue Habit, called *Thomas Rome*, having written under him, Tho. Rome Sacrafta, and above him, Sancte Wilielme ora pro nobis—St. *William* pray for us. And in the third Light, the Picture of St. *Bede* in a Blue Habit, all set forth in fine coloured Glass.

The Nine Altars.

In the Midst was the Altar of St. *Cuthbert* and St. *Bede*, above which was a fine long Window, with Stone Work Partitions, and a cross Division in the Middle: In the first Light was St. *Cuthbert*, with King *Ofwald*'s Head in one Hand, and his Crosier Staff in the other, in his Habit as he used to say Mass, *viz.* his Albe and Red Vestment. In the second Light was St. *Bede* in a Blue Habit: These two were in a higher Light, and under their Feet were the Pictures of two Bishops, with Crosier Staves in their Hands, kneeling and looking up to them in their Episcopal Attire, with Mitres on their Heads, one under St. *Cuthbert*, and the other under St. *Bede*. In the lower Lights were the Birth of St *Cuthbert*; and the Picture of St. *Ofwald* blowing his Horn, and St. *Cuthbert* appearing to St. *Ofwald*: And the Draught of Bishop *Langley*'s Arms in fine coloured Glass, and four Turret Windows containing our blessed Lady with the Lilly before her, and the Salutation.

On the *South* Side of St. *Cuthbert* and St. *Bede*'s Altar, was the Altar of St. *Ofwald* and St. *Laurence*, having above it a Window of the Shape with the last, (as all the Windows of the nine Altars were) having the Picture of St. *Ofwald* with a Sceptre in his Hand, a golden Crown on his Head, and a Cross and Ball in his Left Hand: Under him Bishop *Langley* in his Pontifical Habit, and above him was written, O sancta Mater

Mater Dei ora pro me—O holy Mother of God pray for me: And under him, Orate pro Thoma Langley, Epiſcopo Dunelm—Pray for *Thomas Langley*, Biſhop of *Durham*. There was alſo the Picture of St. *Laurence* and his Gridiron, with the Arms and Eſcutcheon of Biſhop *Langley* under him, *viz.* a Crown of Gold above his Helmet, and within the Crown, the Creſt, being a Buſh of Oſtrich Feathers finely ſet forth in Red and Green painted Glaſs.

The lower Lights contain the Story of St. *Oſwald*'s Beheading, and being on his Bier accompanied by St. *Cuthbert* and others, and the Sun-beams ſhining on them, when they laid him on the Bier; together with the Story of St. *Laurence*'s Death. In the Croſs Diviſion are four little Lights, bearing four Stars or Mullets. At the Top, were four Turret Windows, with our Saviour Chriſt, our bleſſed Lady, and other Figures, in moſt curious Workmanſhip.

2. The ſecond Altar was the Altar of St. *Thomas* of *Canterbury* and St. *Catherine*, above which the Window was made with the like Lights, containing the Martyrdom of St. *Thomas* in one Light: And the Story of St. *Catherine*'s being brought before the King and tortured on the Wheel, with two Angels ſeparating the Wheels that they ſhould not torment or torture her; and after that her Commitment to Priſon, and then looking out at a Grate, and the Beheading her afterwards in the King's Preſence; with certain Arms and Eſcutcheons, in the four Turret Windows, under the Midſt of the ſaid Window, divided, and the Pictures of four Biſhops, in four little Turret Windows, and the Picture of our bleſſed Lady above all, in a Blue Habit.

3. The third was the Altar of St. *John* the Baptiſt and St. *Margaret*. The Window above had St. *John* the Baptiſt on the one Side, with the Lamb and Croſs

in his Hand, with theſe Words written above him, Ecce Agnus Dei—Behold the Lamb of God. Under him a Monk, called *Thomas Batterby*, in a Blue Habit, and theſe Words written above him, Adjuva me Divine Magiſter ſancte Cuthberte—Divine St. *Cuthbert* help me. Alſo his baptizing of Chriſt in *Jordan*; his being brought before *Herod*; and after that beheaded. Then follows St. *Margaret* overcoming the Dragon, with theſe Words above her, Sancta Margareta; then being brought before the King, ſhe was condemned, and by his Command was hanged by the Hair of her Head, and drawn up by a Windlaſs, and put into a Tun of Oil, which would not kill her, becauſe the Fire would not conſume it; and ſo ſhe was beheaded. And above all are four Turret Windows, containing the Picture of our bleſſed Lady, and others finely coloured.

4. The fourth Altar was ſurmounted by its Window, or the Window of St. *Andrew* and *Mary Magdalen*. In the firſt Light was St. *Andrew* with a Croſs over his Body, and above his Head, Sanctus Andreas. On the other Side St. *Mary Magdalen*, and under her Sancta Maria Magdalena; and the Story of her kneeling at her Prayers, and being brought before the King, and ſentenced to die; with ſome Part of the Story of Chriſt's anointing and viſiting the Sick. In the four Turret Windows are the Pictures of the four Doctors of the Church; St. *Auguſtine*, St. *Hierome*, St. *Ambroſe*, and St. *Gregory*, in fine Glaſs.

On the *North* Side of St. *Cuthbert* and St. *Bede's* Altar, was the *Altar* of St. *Martin* and St. *Edmund*.

1. In the Window above, of the ſame Architecture, was St. *Martin* in a Black Habit, with a Mitre on his Head, and a Staff in his Hand, with a Croſs on the Top thereof; above him theſe Words, Sanctus Martinus Archiepiſcopus—St. *Martin*, Archbiſhop. In the ſame Window, beſides the Picture of St. *Martin*,

tin, were certain Escutcheons charged with Coats of Arms; and the Picture of a wicked Spirit, in the Likeness of a Woman, who had got into the Chamber and Bed of St. *Edmund*, intending to tempt the holy Man to the abominable Sin of Fornication; but she by the Prayer and Devotion of the said holy Saint, and his Contempt of that Sin, was so abhorred and detested, that he with a Rod did switch and beat her out of his Bed. Also the Picture of St. *Edmund* in a Red Episcopal Attire, with a Cross, having a Staff under it, in his Hand, and these Words over him, Sanctus Edmundus Episcopus—St. *Edmund*, Bishop. Above in the Turret Windows, was Bishop *Skirlaw*'s Picture and an Angel finely painted on each Side. On the other Side, under St. *Edmund*, were the Arms of Doctors and Noblemen, perfectly drawn on the Breasts of four Angels in four Turret Windows.

2. The second was the Altar of St. *Peter* and St. *Paul*, having the like Window and Lights, containing the Picture of St. *Peter*, with Cross Keys in his Hand, and underneath, Sanctus Petrus: Here was the Miracle of *Peter*'s walking towards Christ upon the Sea, and his Danger of sinking, till Christ took him by the Hand and helped him. Under the middle Stone Work were the Pictures of four Escutcheons charged with Arms. Then was represented St. *Paul* persecuting the Church at *Damascus*, and his being struck with Blindness, and the Manner of his becoming an Apostle, having written on his Breast, Saule, Saule, quid tu me persequeris?—*Saul, Saul*, why persecutest thou me. And afterwards his being brought before *Cæsar*, and his being beheaded. And above were four little Turret Windows with four fine Pictures, *viz.* St. *Cedda*, St. *Cuthbert*, St. *Aidane*, and another Bishop unknown: And above all the Picture of God Almighty.

3. The

3. The third was the Picture of St. *Aidane* and St. *Helena*, with the like Windows and Lights, presenting the Picture of St. *Aidane* in his Episcopal Attire, with a Crosier in his Hand; whose Soul after his Death was represented to be carried to Heaven in a Sheet by two Angels. In this were some Part of the History of Christ, and the Picture of a King and two other Saints; as also the Picture of St. *Helena* in a Blue Habit, she being a Princess, which contained the Story of the Religious of all Orders of her Sex, and her resorting often to their Churches; and the Picture of our Lady and the Angel *Gabriel* appearing to her, and the Holy Ghost overshadowing her, with the Lilly springing out of the Lilly Pot; and underneath the middle Stone Work were four Angels. Above were four Turret Windows, with four Apostles, and the Picture of God Almighty above all, in another little Window, with Christ in his Arms.

4. The fourth was the Altar of the Archangel St. *Michael*. Its Window contained the Pictures of eight several Orders of Angels, in eight several distinct Pictures, *viz.* one Angel, and under him written, Cherubins, Seraphins. A second, and under him, Archangeli—Archangels. A third, and under him, Angeli—Angels. A fourth, and under him, Principatus—Principalities. A fifth, and under him, Dominationes—Dominions. A sixth, and under him, Potestates—Powers. And above all, in four Turret Windows, the Pictures of four Archangels winged, with Wheels under their Feet, and their Names written on their Wings. Above all, in one little Tower Window, the Picture of God Almighty.

AP-

APPENDIX.

I.

See P. 23, 24.

Scripturæ ſub imaginibus regum, ad oſtium chori eccleſiæ Dunelmenſis ad auſtrum.

In Engliſh.

Inſcriptions under the Effigies of the Kings at the South Door of the Quire, in the Church of Durham.

OCTO Reges, totius Angliæ, qui antiquas poſſeſſiones, & libertates eccleſiæ Si. Cuthberti confirmaverunt, & plures de novo addiderunt.

EIGHT Kings of all England, who confirmed the ancient Poſſeſſions and Privileges of the Church of St. Cuthbert, and added more new ones.

1. Rex Weſt Saxonum Aluredus per Danos oppreſſus, & per Sm. Cuthbertum in forma pauperis viſitatus, & confortatus de Danis triumphans monarcha eſt effectus; & ſuo adjutori So. Cuthberto terram inter Teſam & Tinam, cum regalitate contulit poſſidendam.

1. Alured King of the Weſt Saxons; being oppreſſed by the Danes, was viſited by St Cuthbert in the Form of a poor Man, who gave him ſuch Encouragement againſt the Danes, that he became a triumphant Monarch: Therefore he gave to his Aſſiſtant,

St.

St. Cuthbert, all the Lands between the Tees and the Tyne, with the Royalty thereof.

2. Rex Edwardus ſenior, filius Aluredi patri ſuccedens, memor beneficii ſuo patri per Sm. Cuthbertum impenſi, eundem ſanctum, & ſuam eccleſiam, multum honoravit, & privilegiavit; plurimaque dona regalia eidem conferebat.

2. King Edward the Elder, Son of Alured, ſucceeded his Father, and in Memory of the Kindneſs done to him by St. Cuthbert, gave great Honour to that Saint and his Church; and granted many Privileges to, and beſtowed many Royal Gifts upon the ſame.

3. Rex Ethelſtanus filius Edwardi primi, a patre monitus Sm. Cuthbertum, & ipſius eccleſiam pluribus ditavit, & poſſeſſiones per Danos ablatos pro magna parte reſtituit, ac eccleſiam Beverlacenſem in multis honoravit & privilegiavit.

3. King Ethelſtan, Son of Edward the Firſt, being admoniſhed by his Father, enriched St. Cuthbert and his Church in many Things; and reſtored, in a great Meaſure, the Poſſeſſions that were taken away by the Danes; and honoured and granted many Privileges to the Church at Beverly.

4. Edmundus Rex, frater Ethelſtani legem Cuthberti, ut in vulgari Saxonico dicitur, Mid, Fallon, Indon & Wreck, & Witviter, & Inner, & Sacca, & Socue, cum plenis legibus & conſuetudinibus omni terræ Si. Cuthberti dedit, & ſuper ſepulchrum ejus obtulit.

4. King Edmund, Brother of Athelſtan, gave the Law of St. Cuthbert, as it is called in the Vulgar Saxon, to all the Lands of St. Cuthbert, viz. Mid, Fullon, Indon and Wreck, and Witviter, and Inner, and Sac, and Soc, with all the Laws and Cuſtoms in full. He alſo made an Offering at St. Cuthbert's Shrine.

5. Rex

5. Rex Angliæ & Danamarchiæ Kanutus, ad corpus Si. Cuthberti Dunelmum, nudis pedibus a Garmundisway venit; ejuſque ſervientibus monachis Staindropam, cum appendicijs donavit, Scotos, Wandalos, Norwagenſes ſubjugavit; & in locis quibus pugnavit eccleſias fundavit.

5. Canute, King of England and Denmark, came barefooted from Garmundiſway to St. Cuthbert's Shrine, at Durham. He gave Staindrop, with all its Appurtenancee, to the Monks, who officiated there. He ſubdued the Scots, the Vandals, and the Norwegians, and built Churches in the ſeveral Places where he fought.

6. Rex Wilielmus conqueſtor omnes terras & libertates, quas antiqui Reges Anglorum, So. Cuthberto dederunt, ratificavit; Hovedenſhire Epiſcopo, & Hemminburgh monachis Dunelm, de novo donavit; & Billingham, quod mali homines abſtulerunt monachis reſtituit.

6. King William the Conqueror confirmed all the Poſſeſſions and Privileges, which the ancient Kings of England had granted to St. Cuthbert. He renewed the Gift of Hovedenſhire to the Biſhop, and of Hemmingburgh to the Monks of Durham, and reſtored Billingham to the Monks, which evil-minded Men had taken from them.

7. Rex Wilielmus ſecundus dedit So. Cuthberto & Wilielmo epiſcopo & ſucceſſoribus ſuis Alvertonſhire, & monachis Dunelm eccleſias de Alverton, Siggeſton, & de Runton, & plures terras in comitatu Notingham, ac etiam antiquas libertates eccleſiæ Dunelm. confirmavit.

7. King William the Second gave to St. Cuthbert and William the Biſhop, and to their Succeſſors, Alvertonſhire; and to the Monks of Durham, the Churches of Alverton, Siggeſton, and Runton, and many Lands in

in the County of Nottingham; and confirmed the ancient Privileges of the Church of Durham.

8. Rex Henricus primus hanc legem, Sto. Cuthberto constituit; quatenus omnis terra, quæ ei data, sive de illius pecunia empta fuerit, libera & quieta, cum omnibus terris ejus, ab omnibus consuetudinibus quæ ad regis coronam pertinent, ita ut nullam jus in ea ulterius expetat, cujuscunque debiti vel servitutis ante fuisse constiterit.

8. King Henry the First made this Law for St. Cuthbert, viz. That all the Lands that were given him, or were purchased with his Money, with all his other Estates, should be free and exempt from all customary Duties, which pertained to the King, or his Crown; so that he desired no further Right to any Duty, or Service of any Kind whatever.

Scripturæ sum imaginibus regum ad ostium chori ecclesiæ Dunelmensis ad Boream.

Inscriptions under the Effigies of the Kings at the North Door of the Quire, in the Church of Durham.

SEX Reges Northumbriæ a Trente & Merce, Usq; Forth, ubi est mare Scoticum. Et duo Reges Scotiæ promotores hujus ecclesiæ, sedis episcopalis, & cætus monachalis.

SIX Kings of Northumberland, from the Trent and the Mersey, to the Forth, or Scottish Sea; and two Kings of Scotland, Promoters of the Interest of this Church, Episcopal See, and Monastry.

Oswaldus sanctus fundator ecclesiæ & sedis episcopalis, ac cætus monchalis, qui quondam erat in Lindisfarnia, nunc sunt in Dunelmo; cujus caput cum corpore Si. Cuthberti requiescit.

St. Oswald, the Founder of this Church, Episcopal See, and College of Monks, which were formerly at Lin-

Lindisfarne, but now at Durham. His Head lies buried with the Body of St. Cuthbert.

Rex Oſwin, frater Si. Oſwaldi, Pendam regem Merciorum paganum Si. Oſwaldi occiſorem in bello ſuperavit & occidit, & pro hac victoria, a Deo conceſſa, plura monaſteria, fundavit & dotavit, quorum ſex erant in Deira & ſex in Bernicia.

King Oſwin, Brother of St. Oſwald, ſubdued Penda, a Pagan King of the Mercians, who put St. Oſwald to Death. In Gratitude to God for this Victory, he founded and endowed many Monaſteries; ſix whereof are in Deira, and ſix in Bernicia.

Egfridus Rex Northumbriæ Sm. Cuthbertum conſecrari fecit in epiſcopum Lindisfarnenſem, & ſibi dedit civitatem Lugubham, quæ nunc dicitur Carleil; ac Manerium regium de Creak cum pertinentijs. Dedit etiam poſſeſſiones ad fundandum monaſteria de Warmoth & Jorrow.

Egfrid, King of Northumberland, cauſed St. Cuthbert to be conſecrated Biſhop of Lindisfarne, and gave him the City of Lugubha, now called Carliſle, and the Royal Manner of Crake, with its Appurtenances. He alſo gave Lands for founding the Monaſteries of Wearmouth and Jarrow.

Rex Northumbriæ Alfridus dedit monachis Lindisfarnenſibus locum in Ripon, ubi fundatum erat monaſterium monachorum; in quo Ss. Cuthbertus ad receptionem hoſpitum deputatus angelum domini in ſpecie hominis recepit, dedit & So. Wilfrido terram juxta Stanfordiam, ubi eſt prioratus Si. Leonardi.

Alfrid, King of Northumberland, gave the Monks of Lindisfarne a Place in Ripon, where they founded a College of Monks; in which St. Cuthbert, being deputed to receive Strangers, entertained an Angel of God, in the Likeneſs of Man. He alſo gave Lands

to

to St. Wilfrid near Stanford, where the Priory of St. Leonard ſtands.

Ss. Ceolwlfus Rex Northumbriæ in ſcientijs divinis & humanis nobiliter inſtructus, in tantum quod Beda Librum de geſtis Anglorum illi miſit ad examinandum, anno nono regni ſui relicta corona, factus eſt monachus Lindisfarnenſis, cujus oſſa, ut ſanctæ Reliquæ in eccleſiam hanc ſunt tranſlata.

St. Cleoluph, King of Northumberland, excellently ſkilled in the Sciences, both Human and Divine; inſomuch that St. Bede ſent his Book of the publick Acts of England to be reviſed by him. In the ninth Year of his Reign he abdicated his Crown, and became a Monk at Lindisfarne. His Bones are removed to this Church as ſacred Reliques.

Guthredus Rex per Sm. Cuthbertum, in regem promotos, totam terram cum jure regali inter Tine & Were eidem ſancto donavit. Adverſus quem ſcoti apud Mungdnigdene pugnaturi, ſubito terræ hiatu ſunt abſorpti precibus, Si. Cuthberti.

King Guthred, advanced to the Throne by St. Cuthbert, gave to the ſaid Saint all the Lands between the Tyne and the Wear, with the Royalty thereof. When the Scots were about to give him Battle at Mungdnigdene, on a Sudden, at the Prayers of St. Cuthbert, the Earth opened and ſwallowed them up.

Edgarus Rex Scotiæ dedit Deo & So. Cuthberto ac monachis in eccleſia Dunelmenſi ſervientibus regiam manſionem de Coldingham, ubi dedicari fecit eccleſiam. Dedit & his plures villas in Lodoneyo ſecundum voluntatem eorum diſpondendas.

Edgar, King of Scotland, gave to God and St. Cuthbert, and to the Monks officiating in the Church at Durham, the Royal Manſion at Coldingham, where he ordered a Church to be dedicated. He alſo gave them

them many Villages in Lodoneyo, to be diſpoſed of as they had a Mind.

David Rex Scotiæ confirmavit donationem regis Edgari ſuper Coldingham, & alijs; cujus donationi ipſe David addidit plures villas & terras cum magnis libertatibus, & Quietudinibus ac Franchefijs; confirmavit etiam eccleſias & villas eidem per alios datas.

David, King of Scotland, confirmed the Gift of King Edgar, of Coldingham and the other Places. To this Endowment David himſelf added more Villages and Lands, with great Privileges, Exemptions, and Franchiſes. He alſo confirmed to the ſame the Churches and Villages given by others.

Scripturæ ſub imaginibus pontificum ad oſtium chori eccleſiæ Dunelmenſis ad auſtrum.

Inſcriptions under the Effigies of the Biſhops, at the South Door of the Quire, in the Church of Durham.

SAnctus Cuthbertus monachus, epiſcopus Lindisfarnenſis, nunc patronus eccleſiæ & civitatis, ac libertatis Dunelm cujus corpus, poſt 418 annos ſepulturæ ſuæ, incorruptum & flexible, dormienti quam mortuo ſimilius eſt inventum; & ſic vitam intemeratam commendat corporis incorruptio.

St. Cuthbert, a Monk, Biſhop of Lindisfarne, now Patron of the Church, City, and Liberties of Durham; whoſe Body, after it had been buried four hundred and eighteen Years, was found uncorrupted and flexible, more like one aſleep than dead; and thus bodily Incorruption recommends a pure and chaſte Life.

Ss. Eadbertus monachus, ſeptimus epiſcopus Lindisfarnenſis: Vir, ſapientia divinarum ſcripturarum & obſervantia præceptorum cæleſtium, ac maxime operatione Eleemoſynarum inſignis; corpus Si. Cuthberti,

poſt undecim ſepulturæ ſuæ annos, incorruptum & flexible inventum, abſque læſione pannorum, quibus erat involutum de terra juſſevari, & Theca reconditum ſuper pavimentum veneratione dignum locari, in cujus ſepulchro idem Eadbertus ſepultus erat, ſed in ultima tranſlatione corporis Si. Cuthberti ejus reliquiæ cum ſancto corpore ſunt repoſitæ, & in hac Dunelmenſi eccleſia adhuc ſervatæ.

St. Eadbert, a Monk, the ſeventh Biſhop of Lindisfarne, a Man famous for underſtanding the Holy Scriptures and for his Obſervance of the heavenly Precepts, and more eſpecially for giving Alms. He ordered the Body of St. Cuthbert (which was found uncorrupted and flexible, and the Clothes in which it was wrapped, quite whole, after it had been buried eleven Years) to be taken up, put into a Coffin, and placed above the Ground, as worthy of Veneration: In this Grave the ſaid Eadbert was buried: But in the laſt Tranſlation of St. Cuthbert's Body, his Reliques are repoſited with the Holy Body, and are yet preſerved in this Church of Durham.

Ss. Eadfridus de habitu monachali octavus epiſcopus eccleſiæ Lindisfarnenſis; hujus hortatu venerabilis Beda preſbyter, & monachus Girvenſis vitam Si. Cuthberti tam in metro, quam in proſa compoſuit; cujus oſſa in arca cum corpore Si. Cuthberti ſunt inventa, & in hac eccleſia Dunelmenſi conſervata.

St. Eadfrid, a Monk, the eighth Biſhop of the Church at Lindisfarne. By his Perſuaſion the venerable Bede, Preſbyter and Monk of Jarrow, wrote the Life of St. Cuthbert both in Verſe and Proſe; whoſe Bones are in the ſame Coffin with the Body of St. Cuthbert, and are preſerved in this Church of Durham.

Ss. Ethelwoldus de habitu monachali nonus epiſcopus eccleſiæ Lindisfarnenſis; hic primo religioſæ vitæ abbas

abbas & presbyter monasterij Mailrosensis, & quondam B. Cuthberti dignus Minister erat, ac episcopus consecratus sanctissime vixit & obijt; cujus ossa cum corpore Si. Cuthberti, inventa, & in hac ecclesia in scrinio sunt reposita.

St. Ethelwold, a Monk, the ninth Bishop of the Church at Lindisfarne. He was at first a religious Abbot and Presbyter of the Monastry at Mailros, and sometime a worthy Minister of the blessed St. Cuthbert, and being consecrated Bishop, he lived and died most piously. His Bones were found with the Body of St. Cuthbert, and are put into a Coffin in this Church.

Walcherus episcopus sextus hujus loci, Dunelmi, & de habitu secularj consecratus. Hic Walcherus reperiens in alba ecclesia, quæ erat in loco, ubi nunc est tumba Si. Cuthberti in claustro, cum paucis monachis, clericos seculares insolenter viventes, & ritum monachorum in officio divino serventes, proposuit monachos, quibus monasterium de Wermoth & de Jarrow cum suis pertinentijs prius commiserat, secundum morem Lindisfarnensis ecclesiæ, eos, absque secularibus ministraturos, in hunc locum introducere; sed per Northumbrenses in ecclesia de Gateshead peremptus, propositum suum ad affectum non perduxit.

Walcher, of the secular Order, was consecrated the sixth Bishop of this Church. This Walcher finding, in the White Church, which stood upon the Place in the Cloyster where St. Cuthbert's Tomb is, some secular Clergy, with a few Monks, living disorderly, and performing Divine Service after the Manner of the Monks, proposed to bring to this Place the Monks to whom he had before given the Charge of the Monasteries of Wearmouth and Jarrow, with their Appurtenances; and that they should perform Divine Service after the Manner of the Church at Lindisfarne

without the Seculars: But, being ſlain by the Northumbrians, in the Church of Gateſhead, his Purpoſe was not brought to Effect.

Willielmus de So. Karilepho ſeptimus epiſcopus hujus loci, & de habitu monachali conſecratus. Hic Willielmus intelligens propoſitum fui predeceſſoris Walcheri de introductione monachorum in locum, & quod quidam de clericis hujus loci cauſa erant necis Walcheri epiſcopi, fultus authoritate Apoſtolica, & Regia authoritate dictos Clericos de hoc loco ad eccleſias de Auckland, & Darlington, & de Norton tranſtulit, & Monachos de Warmoth & Jarrow hic induxit: Ac Hovedenſhire a Rege Willielmo I. Et Alvertonſhire a Rege Willielmo II. Et plures terras monachis hujus eccleſiæ adquiſivit. Hunc chorum a fundamentis conſtruxit.

William Carileph, a Monk, was conſecrated the ſeventh Biſhop of this Place. This William, underſtanding the Intention of his Predeceſſor Walcher, of bringing the Monks to this Place, and that certain of the Clergy here were the Cauſe of Biſhop Walcher's Death, ſupported both by Apoſtolical and Regal Authority, he tranſlated the ſaid Clergy hence to the Churches of Auckland, Darlington, and Norton, and brought hither the Monks of Wearmouth and Jarrow. He procured Hovendenſhire of King William the Firſt, and Alvertonſhire of King William the Second, and many more Lands, for the Monks of this Church. He built this Quire from the Foundation.

Ranulphus octavus epiſcopus hujus loci, & de habitu ſeculari conſecratus. Hic Navim hujus eccleſiæ per Predeceſſorem ſuum immediatum Willielmum inchoatam ad tectum perduxit. Corpus Si. Cuthberti de loco in alba eccleſia, ubi nunc eſt Tumba in clauſtro, poſt annos depoſitionis ejus 418, anno gratia 1109, incorruptum & flexibile inventum, in hanc eccleſiam tran-

transtulit. Inter hanc ecclesiam & castrum, destructis habitaculis, in planitiem redegit; hospitale Kepier fundavit; veterem pontem de Framwelgate in Dunelmo, & castrum de Norham construxit; ac plura ornamenta huic ecclesiæ reliquit; & erat episcopus 29 annos.

Ranulph, of the lecular Order, was the eighth Bishop of this Place. He built the Body of this Church up to the Roof, which was begun by William his immediate Predecessor. The Body of St. Cuthbert was removed by him into this Church, from its Place in the White Church, where the Tomb now is in the Cloysters. After it had been buried four hundred and eighteen Years, it was found in the Year of Grace one thousand one hundred and nine, uncorrupted and flexible. He pulled down the Houses and made the Plain between this Church and the Castle. He founded Kepier's Hospital, and built the Old Bridge of Framwelgate, in Durham, and the Castle of Norham. He left many Ornaments to this Church, and was Bishop twenty-nine Years.

Hugo de Puteaco undecimus hujus loci episcopus Dunelm. & de habitu seculari consecratus. Hic Hugo de sanguine regio natus, & thesaurarius Eborum, electus per capitulum hujus ecclesiæ, consecratus est episcopus ejusdem per summum pontificem. Galfridum cum Feretro S. Bedæ composuit; hospitale de Sherburn fundavit & dotavit; pontem de Elver, & plura ædificia in Castello Dunelm, ac turrim validam in Norham, & ecclesiam de Darlington a fundamentis construxit; Sadbergiam, quæ antiquo jure hujus erat ecclesiæ, de manu regis pro undecim millibus librarum redemit; ac preciosa ornamenta huic ecclesiæ reliquit. Jura & libertates St. Cuthberti prudenter defendit; ac completis in episcopatu 41 Annis, in domino feliciter obdormivit, & obijt apud Hoveden.

Hugh Pudsey, of the secular Order, was consecrated the eleventh Bishop of this Place. This Hugh was of Royal Blood, and Treasurer of York. He was elected by the Chapter of this Church, and consecrated Bishop of the same by the Pope. He built the Galilley and St. Bede's Fenetory. He founded and endowed Sherburn Hospital. He built Elvet Bridge, and erected several Buildings in the Castle of Durham. He also built the great Tower at Norham, and the Church at Darlington from the Foundation. He purchased Sadburgh of the King, which of ancient Right belonged to the Church, for eleven thousand Pounds, and left many valuable Ornaments to it. He prudently maintained the Rights and Liberties of St. Cuthbert; and having enjoyed his Bishoprick full forty-one Years, he happily fell asleep in the Lord, and died at Howden.

Scripturæ sub imaginibus pontificum, ad ostium, chori ecclesiæ Dunelmensis ex parte boreali.

Inscriptions under the Effigies of the Bishops, at the North Door of the Quire, in the Church of Durham.

SANCTUS Aidanus natione Scotus, monachus monasterij de Hij, episcopus factus, per Sm. Oswaldum vocatus, anno gratiæ 635, fundavit sedem episcopalem, & monachorum congregationem in insula Lindisfarnensi; ac Gentem Berniciorum, cooperante Sc. Oswaldo, ad fidem Christi convertit. Hujus Aidani animam Ss. Cuthbertus ab angelis in cælum deferri conspexit, ejus caput & ossa in hac ecclesia Dunelmensi, ut sanctæ reliquiæ sunt servata.

St. Aidane, a Scotchman, and Monk of the Monastery of Hi, made Bishop by St. Oswald in the Year of Grace six hundred and thirty-five, founded the Episcopal See and Congregation of Monks in the Island of Lin-

Lindisfarne, and with the Assistance of St. Oswald converted the Bernician Nation to the Christian Faith. St. Cuthbert saw the Angels carry the Soul of this Aidane into Heaven, and his Head and Bones are preserved in this Church as sacred Reliques.

Ss. Finanus natione Scotus & monachus, secundus erat episcopus Lindisfarnensis; hic baptizavit Sigebertum regem Orientalium Saxonum, & Pendam mediterraneorum Anglorum principem; ac Bedam presbyterem & monachum ecclesiæ Lindisfarnensis ordinavit episcopum Gentis orientalium Saxonum, & completis in episcopatu decem annis in Domino felicite obdormivit.

St. Finane, a Scotchman, and Monk, was the second Bishop of Lindisfarne. He baptized Sigebert King of the East Saxons, and Penda a Prince of Mercia; and ordained Bede a Presbyter and Monk of the Church at Lindisfarne, Bishop of the East Saxons; and having been Bishop full ten Years, he fell asleep peaceably in the Lord.

St. Eata monachus & abbas Mailrosensis, & Lindisfarnensis fecit Sm. Cuthbertum monachum, ac præpositum sive priorem, primo Mailrosensem, post Lindisfarnensem, & dato loco ab Alfrido rege, in Ripon fundavit monasterium, ubi Ss. Cuthbertus hospitio suscepit angelum Domini. Et episcopus factus, quintus in ordine rexit ecclesiam Lindisfarnensem, simul cum ecclesia de Hexham, cujus ossa in ecclesia de Hexham sunt Canonizata.

St. Eata, a Monk and Abbot of Mailros and Lindisfarne, made St. Cuthbert a Monk and Prior, at first, of Mailros, and afterwards of Lindisfarne, and founded a College of Monks at Ripon, upon the Place that was given him by King Alfrid, where St Cuthbert entertained an Angel of the Lord. He being made Bishop, was the fifth in Order who presided in the Church of Lindisfarne, and also in the Church of Hexham.

Hexham. His Bones are canonized in the Church of Hexham.

Eardulphus de habitu monachali decimus sextus & ultimus episcopus ecclesiæ Lindisfarnensis. Hic vir magni meriti erat; audito adventu Danorum paganorum, ille & Edredus abbas tollentes secum corpus Si. Cuthberti ecclesiam Lindisfarnensem reliquerunt post annos 241, ex quo sedes episcopalis cum cœtu monachali ibidem erat instituta, A. gratiæ 875, & de loco ad locum fugientes per septennium rabiem Danorum; tandem reportaverunt dictum corpus in Cestriam in strata, ubi per centum & tredecim annos dictum corpus & sedes episcopalis permanserunt.

Eardulph, the sixteenth and last Bishop of the Church of Lindisfarne. He was a Man of great Merit. He and Edred the Abbot, hearing of the coming of the Pagan Danes, took with them the Body of St. Cuthbert, and fled from the Church of Lindisfarne, after two hundred and forty-one Years since the Episcopal See and College of Monks had been instituted there, and in the Year of Grace eight hundred and seventy-five; and wandering from Place to Place for seven Years, to escape the Fury of the Danes, at length brought the said Body to Chester in the Street, where it and the Episcopal See continued an hundred and thirteen Years.

Cutheardus secundus episcopus Conkcestrensis & de habitu monachali. Hic Cutheardus de pecunia Si. Cuthberti, ad opus ejusdem, emit Bedlington cum appendiciis; & cum miles quidam regis Reynwaldi Pagani, Onlafbal nomine, & ipse Paganus, qui terras Si. Cuthberti, usurpavit, & eidem sancto improperavit, ut episcopum & congregationem multis injuriis vexaret, ad Ostium ecclesiæ venerat, & alterum intra, alterum extra, pedem posuerat, quasi clavo confixus stetit, sicque est tortus, quod miserum Animam in eodem

loco

loco reddere eſt compulſos Si. Cuthberti meritis & Cuthcardi precibus: Quo Exemplo alij omnes conterriti, nihil quod eccleſiæ Si. Cuthberti competebat ulterius invadere præſumebant.

Cutheard, a Monk, the ſecond Biſhop of Cheſter in the Street. This Cutheard for a Supply of his Neceſſities purchaſed with St. Cuthbert's Money Bedlington, and its Appurtenances. When a certain Soldier of the Pagan King Reynwald, called Onlafbal, a Pagan alſo, who had ſeized and impropriated St. Cuthbert's Lands, that he might harraſs the Biſhop and the Congregation with many Injuries, was come to the Church Door, and had ſet one Foot within and the other without, ſtood as fixed as if he had been nailed to it, and was ſo tortured that by the Merit of St. Cuthbert, and the Prayers of Cutheard he was forced to give up his miſerable Life. By this Example all others being terrified, they durſt not preſume after this to meddle with any Thing that appertained to St. Cuthbert's Church.

Ecgredus de habitu monachali decimus quartus epiſcopus Lindisfarnenſis; hic vir natu Nobilis dedit So. Cuthberto eccleſiam de Norham, quem ædificavit; Villam quoque de Hedworth cum appendicijs; eccleſiam quoque & Villam de Geynford & quicquid ad eam pertinet.

Ecgred, a Monk, the fourteenth Biſhop of Lindisfarne. This Man was of noble Extraction, and gave to St. Cuthbert the Church of Norham, which he had built; alſo the Village of Hedworth; alſo the Church and Village of Gainford, and whatever pertained to it.

Aldwinus nonus & ultimus epiſcopus Conkceſtrenſis & primus Dunelmenſis, & de habitu monachali, hic Aldwinus epiſcopus, vir eximiæ religionis & proſapiæ nobilis, A. gratiæ 995, cæleſti præmonitus oraculo, corpus Si. Cuthberti in Dunelmum tranſportavit.

Quem

Quem locum densissimâ undique Sylvâ pro tunc occupaverat, nullis habitaculis ibi constructis, ubi infra breve ecclesiam & habitacula cum auxilio Comitis Northumbrorum, cui, dum necessitatem paterentur, ad tempus prestitit, quod, Comites, qui ei successerunt, per violentiam detinuerunt.

Aldwin, the ninth and last Bishop of Conk-chester, or Chester in the Street, and the first of Durham, of the Monastick Order. This Aldwin, a Man eminent for Religion, and of noble Extraction, warned by a Voice from Heaven, in the Year of Grace nine hundred and ninety-five, removed the Body of St. Cuthbert to Durham. This Place was at that Time all grown over with Wood, and no Houses built there; but within a little While, by the Assistance of the Earl of Northumberland, both a Church and Houses were erected, over which, for a Time in their Infant State, he was made Governor, and of which the Earls, his Successors, kept Possession by Force.

Edmundus secundus episcopus Dunelmensis, de habitu monachali consecratus: Hic de Clericali habitu per vocem de Feretro Si. Cuthberti prolatam, & per Sacerdotem Magnam Missam celebrantem ter auditam nominatus est, episcopus eligendus; quod & factum est; sed ille Cathedram Prædecessorum suorum, qui monachi fuerant, nullo modo se posse ascendere fatebatur, nisi illos & ipse monachico habitu indutus imitaretur. Qua propter monachali habitu suscepto a Wolstano archiepiscopo eboracensi episcopus Dunelmensis est consecratus. Et in ecclesiæ regimine valde strenuum se exhibebat; nullius potentia Res vel Terras hujus ecclesiæ passus est violari, vel inde auferri: Pravis multum erat metuendus, ac bonis humilis amandus.

Edmund, a Monk, was consecrated the second Bishop of Durham. This Edmund, of the secular Order, was nominated, by a Voice which came from St. Cuth-

Cuthbert's Shrine, and heard thrice by the Prieſt who was celebrating High Maſs, to be elected Biſhop of Durham, which came to paſs. But he confeſſed he could by no Means aſcend the Chair of his Predeceſſors, who were Monks, unleſs in Conformity to them, he put on the Monaſtick Habit. Wherefore being made a Monk by Wolſtan Archbiſhop of York, he was conſecrated Biſhop of Durham. He was very ſtrict in the Government of the Church, and would not ſuffer the Goods or Poſſeſſions of it to be violated or embezzled by the Power of any. He was a Terror to bad Men; but humble and amiable in the Sight of good Men.

II.

Eccleſiæ in Anglia, dedicatæ in honorem Dei & Si. Cuthberti Lindisfarnenſis Epiſcopi.

In Dunelmenſi comitatu.

Eccleſia Cathedralis Dunelm. Sæ. Mariæ & So. Cuthb.

de Ceſtria ſimiliter.

Collegiata de Darlington ſimiliter.

de Red Marſhal So. Cuthberto.

In Clivelandia.

Eccleſiæ de Letham, de Kildale, de Merton, de Wilton, de Ormſby, omnes So. Cuthb.

In Agro Richimondienſi.

Eccleſiæ de South Couton, de Forſet, Capella Si. Cuthberti in Barton, in Parochia de Stanwix.

In Agro Eboracenſi.

Eccleſiæ de Overton juxta Eboracum, de Fiſhlake, & Ackworth.

In Northumbria.

Eccleſiæ de Northam, Carram, Bedlington, Elleſden, Reddisdall, Capellæ de Aidenbridge & de Beltingham.

In

In Cumbria.

In Civitate Carleolenſi, Eccleſia Parochialis Si. Cuthberti. Eccleſiæ de Edinghall, de Salkeld, de Plumbland, de Bewcaſtle.

In Weſtmorlandia.

Eccleſiæ de Cleburne, & de Dufton juxta Appleby.

In Lancaſtrienſi Agro.

Eccleſiæ de Kirkby Petit in Forneſſe, de Haxham, de Aldingham, de Lethom in Anderneſſe, de Mellet Haſſets, de Middleton juxta Manchester, Capella de Emmyldon, Capella de Lorton, Capella de Kellet in Lonſdale, Capella Si. Cuthberti.

II.

Churches in England dedicated in Honour of God and St. Cuthbert, Biſhop of Lindisfarne.

In the County of Durham.

The Cathedral Church of Durham. Alſo the Church of St. Mary and St. Cuthbert in Cheſter. The Collegiate Church of Darlington alſo, and Red Marſhal to St. Cuthbert.

In Cleveland.

The Churches of Letham, Kildale, Merton, Wilton, and Ormſby, all to St. Cuthbert.

In Richmondſhire.

The Churches of South Cowton, of Forſet. The Chapel of St. Cuthbert, in Barton, in the Pariſh of Stanwix.

In Yorkſhire.

The Churches of Overton, near York, of Fiſhlake, and Ackworth.

In Northumberland.

The Churches of Norham, Carham, Bedlington, Ellerden,

Ellesden, Riddisdall. The Chapels of Aldenbridge and Beltingham.

In Cumberland.

In the City of Carlisle, the Parish Church of St. Cuthbert. The Churches of Edenhall, Salkeld, Plumland, and Bewcastle.

In Westmorland.

The Churches of Cleburn, and of Dufton, near Appleby.

In Lancashire.

The Churches of Kirby Perit in Furnesse, of Haxham, Aldingham, Lethom in Andernesse, of Meller Hassets, and of Middleton, near Manchester. The Chapel of Emmyldon, the Chapel of Lorton, the Chapel of Kellet in Lonsdale, the Chapel of St. Cuthbert.

III.

Before the Dean's Seat on the North Side of the Entrance into the Chancel lies buried the Rev. Dean Sudbury, under a Marble Stone adorned with the following Inscription.

Quicquid mortale habuit
Hic deposuit,
In spe beatæ Resurrectionis,
Johannes Sudbury,
Pietate, Eruditione, antiquis moribus,
Gravitate, Integritate vitæ, & sanctâ Canitie,
Vir vere venerandus:
Qui in funestissimis magnæ Rebellionis temporibus,
Magno animo & inconcussa in Regem fidelitate,
Multa perpessus.
Regno & Ecclesia Numinis favore restauratis, Prebendarius primum Westmonasterienſis;
Dein.
Decanus Dunelmensis
Factus,

Eo munere per annos viginti duos,
Et quod excurrerat,
Integra cum laude functus,
Decesit Anno { Ætatis LXXX:
Salutis MDCLXXXIV.
Abi Lector, & Æternitatem Cogita.

Here lieth buried, in Hopes of a blessed Resurrection, the mortal Part of John Sudbury. He was a Man highly to be admired for his Piety, Learning, and primitive Morals; for his Gravity, Integrity of Life, and his venerable old Age. He underwent many Sufferings in the very worst of Times in the Great Rebellion, with Magnanimity and unshaken Fidelity to his King. After the Restoration, by the Divine Blessing, in Church and State, he was first made Prebendary of Westminster, and afterwards Dean of Durham. And having discharged this Office for upwards of twenty-two Years, in the most praiseworthy Manner, he died in the eightieth Year of his Age, and in the Year of Grace one thousand six hundred and eighty-four. Go, Reader, and meditate on Eternity.

IV. Ad Pag. 49.

Hunc post parietem conditur
Quod Mortale fuit Georgij Wheler,
Equitis Aurati, S. T. P.
Rectoris vigilantissimi Ecclesiæ de Houghton,
Hujusce Ecclesiæ Canonici Meritissimi.
E stripe Generosa, inter Cantianos oriundus
Bredæ tamen inter Batavos natus,
Parentibus ob Regiam causum egregie exulantibus.
Prima Literarum Tyrocinia,
Inter Lincolnienses Oxonij posuit.
Deinde doctissimo Medico Sponio Comite,
In Italiam, Græciam Asiamque profectus,
Antiqua rerum Monumenta Christiana, profana,
Tantum non exhausit.

Reversus

Reverſus ex illuſtri Granvillorum ſti ſpe natam
Filiam Tho. Higgins, Mil. ad Venetos legati
Forma, Virtute, Pietate, inſignem
Duxit; e qua numeroſam ſuſcepit ſobolem.
Poſt brevi a Sereniſſimo Principe Carolo II.
Equeſtri Titulo ornatus,
Contranitentibus licet ſuis
Sacros ambivit Ordines,
Maluitque in Eccleſia ſervire
Quam in Aula ſplendecere.
Per totum Vitæ Curſum,
Munificentiæ in Literatos,
Humanitatis in Hoſpites,
Charitatis in Pauperes,
Singulare dedit Exemplum
Pietatis, divinique Amoris rariſſimum.
Eccleſiæ Chriſtianæ ritus, mores, & dogmata,
Haud quiſquam vel laborioſius indagavit,
Vel ſtudioſius ſectatus eſt,
Vel melius calluit,
Fidei primævæ in ſcriptis Aſſertor,
Diſciplinæ in Vita æmulus.
Obijt 18. Cal. Feb. Anno Domini 1723-4.
Anno Ætatis 74.
Hoc Marmor exſtrui curavit
Filius unicus ſuperſtes Granville Wheler.

Behind this Wall lies buried Sir George Wheler, Knight, Doctor in Divinity, a moſt diligent Rector of the Church at Houghton, and a moſt deſerving Prebendary of this Church. He was deſcended from a noble Family in Kent, but born at Breda, in Holland, when his Parents were in Exile for the Royal Cauſe. He laid the firſt Rudiments of his Learning at Lincoln

College, in Oxford, and afterwards travelled with the learned Phyſician, Count Sponius, into Italy, Greece, and Aſia, where he made himſelf Maſter of ancient Learning, both Chriſtian and prophane. After his Return he married the Daughter of Sir Thomas Higgins, Knight, the Venetian Embaſſador. She was deſcended from the illuſtrious Race of the Granville's, and was eminent for her Beauty, Virtue, and Piety, and by whom he had a numerous Offspring. A ſhort While after he was knighted by that Moſt Serene Prince King Charles the Second, and contrary to the Advice of his Friends he entered into holy Orders, chuſing rather to ſerve in the Church than ſhine in the Court. Through the whole Courſe of his Life he gave a ſingular Example of Munificence to the Learned, of Courteſy to Strangers, of Charity to the Poor, and a moſt eminent Example of Piety and divine Love. Scarce any one ever took more Pains in tracing out the Rites, Manners, and Opinions of the Chriſtan Church, or followed them more ſtudiouſly, or underſtood them better. He maintained the Primitive Faith in his Writings, and was a ſtrict Diſciplinarian in Life. He died on the 18th of the Kalends of February, in the Year of our Lord one thouſand ſeven hundred and twenty-three or four, in the ſeventy-fourth Year of his Age. His only ſurviving Son, Granville Wheler, Eſq; erected this Monument to his Memory.

V.

In the Church-yard, near the North Gate of the Church. Depoſitum,
If. Baſire S. T. D.
Archidiaconi Northumbr. hujus
Eccleſiæ Canonici, & Regibus Aug.
Carolo I. & Carolo II. a Sacris. Qui

Qui obdormivit 12 Die Octobr. A. D. 1676.
Anno Ætatis ſuæ 69.
1 Theſſ. iv. 14.
Deus eos qui dormierunt per Jeſum adducet cum eo.

Here lieth buried If. Baſire, Doctor in Divinity, Archdeacon of Northumberland, Prebendary of this Church, and Chaplain to their auguſt Majeſties King Charles the Firſt, and King Charles the Second. He died on the 12th Day of October, in the Year 1676, in the 69th Year of his Age.

1 Theſſ. iv. 14.

Them alſo which ſleep in Jeſus will God bring with him.

VI.

M. S.
Johannis Spearman Generoſi,
Viri Legibus Patriæ ſuæ non mediocrite imbuti; Suis, Bonis omnibus, deſideratiſſimi,
Qui poſtquam Curiæ Cancellarij Regiſtrarij,
Per XL. Annos;
Et Sub-vicecomitis XXVIII. munere præſtitiſſet; Et utriſque ſumma cum integritate perfunctus eſſet
Publico diſpendio & communi luctu
Obijt XXI. Sept. A. D. MDCCIII.
Ætatis ſuæ LVIII.
Elizabetha ejus Relicta.
Monumentum hoc Chariſſimo Conjugi
Mærens poſuit.

Sacred to the Memory of John Spearman, Gentleman, a Man exceedingly well ſkilled in the Laws of his Country, and greatly regretted by his own Family, and all good Men; who after he had been

Regiſter of the Chancellor's Court forty Years, and Under Sheriff of the County twenty-eight Years; and having diſcharged both Offices with the ſtricteſt Integrity, died a general Loſs and common Cauſe of Concern to the Public, on the twenty-firſt Day of September, in the Year of our Lord one thouſand ſeven hundred and three. Elizabeth, his inconſolable Widow, erected this Memorial of her dearly beloved Huſband.

VII. Ad Pag. 46.

Carta Hugonis Epiſcopi conceſſa Burgenſibus de Dunelmo.

HUGO Dei Gratia Dunelmenſis Epiſcopus, omnibus hominibus totius Epiſcopatus ſui, Clericis & Laicis, Francis & Anglicis, ſalutem. Sciatis nos conceſſiſſe, & præſenti Carta, confirmaſſe Noſtris Burgenſibus de Dunelm. quod ſint liberi & quieti de Conſuetudine, quod dicitur, In-toll & Out-toll, & de Marchetis & Herietis, & ut habeant omnes liberas conſuetudines, ſicut Burgenſes de Novo Caſtello melius & honorabilius habent. Teſte Raph Haget & multis alijs.

The Charter granted by Hugh the Biſhop, to the Burgeſſes of Durham.

HUGH, by the Grace of God, Biſhop of Durham, wiſhing Health to all Men in his Biſhoprick, whether Clergy or Laity, French or Engliſh. Know ye, that we have granted, and by this Charter have confirmed to our Burgeſſes of Durham, that they ſhall be free and exempt from the Cuſtomary Duties of In-toll and Out-toll, from Market-ſilver, and Herriots: And ſhall enjoy all the free Privileges which the Burgeſſes of Newcaſtle do in the beſt and moſt honourable Manner poſſeſs.

Witneſſed by Ralph Haget and many others.

ALEX-

ALEXANDER Epiſcopus ſervus ſervorum Dei dilectis Filijs Burgenſibus Dunelm. Salutem & Apoſtolicam Benedictionem. Juſtis Petentium deſiderijs dignum eſt Nos facilem præbere conſenſum, & vota quæ a rationis tramite non diſcordant, effectu proſequente complere. Quapropter dilectorum in Domino Filiorum Noſtrorum juſtis poſtulationibus gratum impertientes aſſenſum Libertates & Conſuetudines rationales, quas Venerabilis Frater Noſter Hugo Dunelmenſis Epiſcopus Univerſitati Veſtræ de Capituli Aſſenſu conceſſit, Authoritate noſtra Apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus. Statuimus ut nulli omnino homini liceat hanc paginam Noſtræ Confirmationis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare præſumpſerit, Indignationem Dei omnipotentis, & beatorum Petri & Pauli Apoſtolorum ejus noverit incurſurum. Datum Lucæ 19 Kalend. Aprilis.

ALEXANDER the Biſhop, Servant of the Servants of God, wiſheth Health and Apoſtolical Benediction to his beloved Sons, the Burgeſſes of Durham. It is becoming us to give our ready Conſent to the juſt Requeſts of our Petitioners, and to compleat their reaſonable Wiſhes with conſequent Effects: We therefore, willingly aſſenting to the juſt Demands of our beloved Sons in the Lord, do by our Apoſtolical Authority confirm, and by this preſent Writing fully eſtabliſh, the Privileges, and reaſonable Cuſtoms our venerable Brother Hugh, Biſhop of Durham, granted to your whole Body, with the Conſent of the Chapter. We decree, that it ſhall not be lawful for any one to infringe this our written Confirmation, or raſhly to counteract it. If any one will preſume to attempt it, let him know, that he will incur the Wrath

Wrath of Almighty God, and of his bleſſed Apoſtles, St. Peter and St. Paul.

Dated at Luca the 19th of the Kalends of April.

VIII.

De adventu Regis Henrici 6ti, ad Eccleſiam Dunelmenſam.

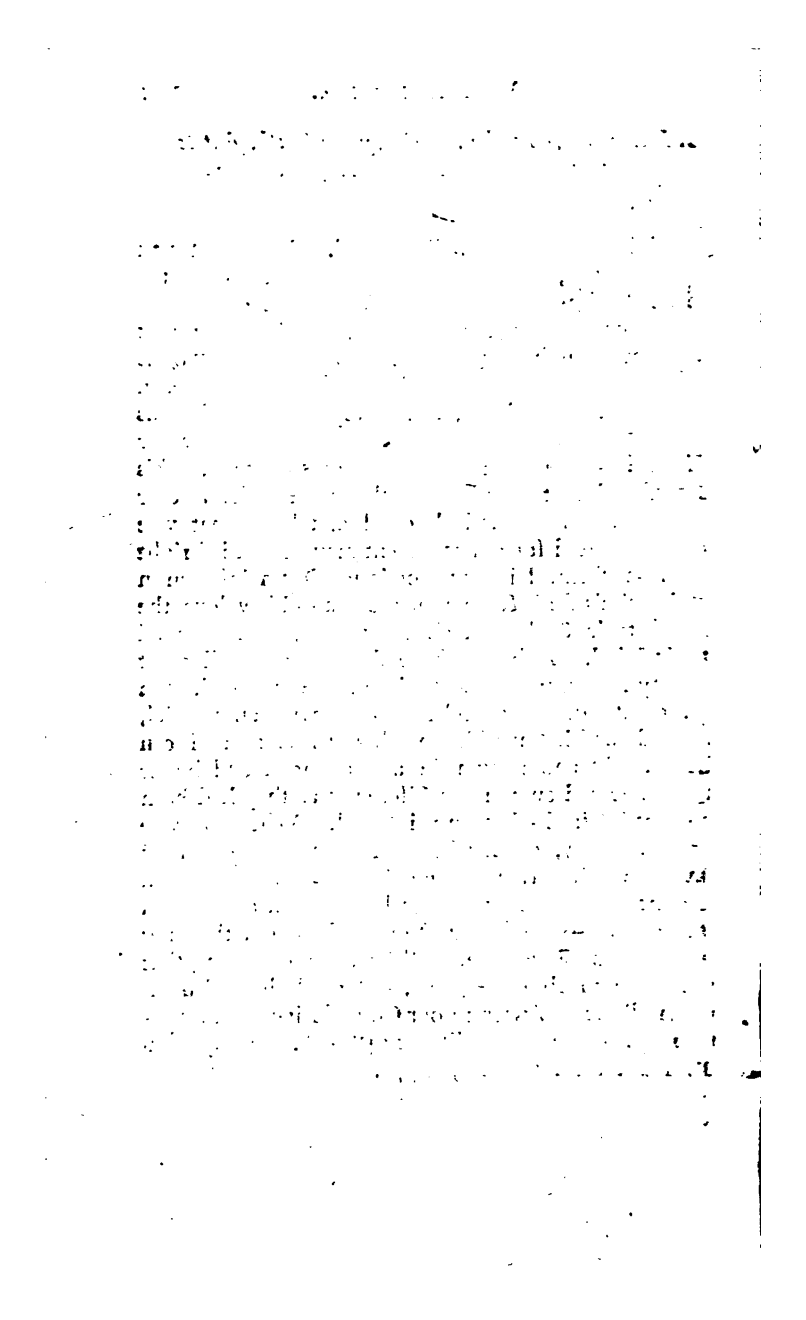
Illuſtriſſimus, benigniſſimus, precioſiſſimus, & omnibus Eum intuentibus amabilis Rex Noſter Henricus ſextus poſt Conqueſtum viſitavit Tumbam Si. Cuthberti Pontificis in Dunelmo cauſa peregrinationis, A. D. 1448. 6 Kal. Octob. & manſit in Caſtello Domini Epiſcopi in Dunelmo, uſque ad ultimum diem ejuſdem Menſis, viz. Pridie Kal. Octob. in Feſto Si. Hieronoymi Preſbyteri; & in Dominica, in die Si. Michaelis Archangeli, in propria Perſona erat in primis Veſperijs, in Proceſſione; in Miſſa, in ſecundis Veſperijs.

Upon the Coming of King Henry the Sixth to the Church of Durham.

The moſt illuſtrious, the moſt benign, the moſt valuable, and moſt amiable in the Sight of all who behold him, our King Henry the Sixth, ſince the Conqueſt, hath viſited the Tomb of St. Cuthbert, in Durham, on his Pilgrimage, in the Year of our Lord 1448, on the ſixth of the Kalends of October, and abode in the Caſtle of our Lord Biſhop, in Durham, till the laſt Day of the ſame Month, viz. the Day before the Kalends of October, on the Feaſt of St. Jerom the Preſbyter. And on Sunday, the Feaſt of St. Michael the Archangel, was preſent at the firſt Veſpers, in the Proceſſion; at Maſs, in the ſecond Veſpers.

A Letter of our Lord King Henry the Sixth, ſent to M. John Somerſet, in the Year 1448, *concerning the Foregoing.*

Right truſty and well beloved. We greet you heartily well, letting you witt, that bleſſed be the Lord God we have been right merry in our Pilgrimage, conſidering three Cauſes; one is, how that that the Church of the Province of York and Dioceſs of Durham be as Nobill in doing of divine Service, in Multitude of Miniſters, as in ſumptuous and glorious Building, as any in our Realme. And alſo how our Lord has radicate in the People his Faith, and his Law, and that they be as Catholicke People, as ever wee came among, and all good and holy, that wee dare ſay the firſt Commandment may be verified right well in them, Diligunt Dominum Deum ipſorum in totis animis ſuis, & tota mente ſua—They love the Lord their God with all their Soul, and with all their Mind. Alſo they have done unto us all great hearty Reverence and Worſhip, as ever wee had, with all great Humanity and Meekneſs, with all celeſtial, bleſſed, and honourable Speech and Bleſſing as it can be thought and imagined; and all good and better then wee had ever in our Life, even as they had been cælitus inſpirati—heavenly inſpired. Wherefore wee dare well ſay, it may be verified in them the holy Saying of the Prince of the Apoſtles St. Peter—Qui timent Dominum & Regem honorificant cum debita Reverentia—who fear the Lord and honour the King with all due Reverence. Wherefore the Bleſſing that God give to Abraham, Iſack, and Jacob deſcend upon them all &c. Wryten in our City of Lincolne in craſtino St. Lucæ Evangeliſtæ 1448—On the Day after St. Luke the Evangeliſt, 1448.



A PARTICULAR

DESCRIPTION

OF THE

Biſhoprick, or County Palatine, of DURHAM, &c.

THE Inhabitants of the Biſhoprick, or County Palatine of Durham, when the Romans invaded England, were called Brigantes, with the People of Yorkſhire, Lancaſhire, Weſtmorland, and Cumberland. After the Romans had ſubdued it, they called it Deira, and the Inhabitants Deiri; and it is evident by the many Monuments found in various Parts of it, that they had ſeveral Stations within its Borders. When the Saxons overran this Iſle, and added this County to their other Conqueſts, they changed its Name to Deorham, which it ſtill retains, with this ſmall Alteration, or Corruption, Dureſme or Durham. During the Time of the Saxon Heptarchy, it made a Part of the Kingdom of Northumberland.

Soon after the Saxons had embraced the Chriſtian Faith, their Kings of Northumberland, out of Devotion, gave this Part of their Territories to St. Cuthbert and his Succeſſors, Biſhops of Lindisfarne for ever;

ever; from whence the Monkiſh Writers call it St. Cuthbert's Land, or Patrimony. This Donation, with its ancient Liberties and Privileges, granted by the Saxons, was confirmed by the Danes, and afterwards by the Norman Conqueror, and by him ſeveral others were added to the Church of St. Cuthbert, ſo that it ſhould be a Sanctuary, and the County a Palatinate. Its Biſhop was inveſted with as great a Power and Prerogative within his See, as the King exerciſed without the Bounds of it, with Regard to Forfeitures, &c. Thus it was a Kind of Royalty ſubordinate to the Crown. It was by Way of Eminence ſtiled, *the Biſhoprick*: Of whoſe Extent and Privileges we ſhall give a particular Account.

This County is bounded on the South by the River Tees, and Yorkſhire; on the Weſt, by Weſtmorland and Cumberland; on the North, by Northumberland, and the River Tyne; and on the Eaſt, by the German Ocean. Its Form is triangular, and is about 39 Miles in Length, 35 in Breadth, and 107 in Circumference, or 958 ſquare Miles.

Within this Tract of Ground are contained 610,000 Acres, and the Whole is divided into four Wards, inſtead of Hundreds: In which are one City, 11 other Market Towns, 52 Pariſhes, and about 20 Chapels, Donatives, or Curacies; 223 Villages, 15,985 Houſes, and 97,000 Inhabitants, or thereabouts, who pay a Third in the Proportion of 513 Parts, into which the King's Tax is divided. It has alſo 16 Rivers, 21 Parks, and ſeveral Caſtles. This Computation, it is to be obſerved, takes in no more than that Part of the Biſhoprick between the Rivers Tees and Tyne.

The Air of this County is not uniform; but in general good and wholeſome. On the Hills it is ſomewhat of the ſharpeſt, and much colder and moiſter in the Mooriſh Parts towards the Weſt, than in the Eaſt;

where the warm Sea Breezes mitigate the Severity which generally attends the Winter in a Situation ſo far North; and being better inhabited, the Damps are corrected by large and numerous Fires, which purify the Air.

The Soil is likewiſe very different. The Weſtern Parts are mountainous and barren, the Wood very thin, the Hills moſtly covered with Heath: But the Bowels of theſe diſmal Proſpects make an ample Amends for the Barrenneſs of the Surface, by the ſeveral Sorts of Mines of Lead, Coal, &c. with which they abound.

The Parts which border upon the Sea, the Tyne, the Tees, and the Wear, nearly reſemble the South of England, are naturally fruitful, and every where enamelled with beautiful Meadows, rich Paſtures, Corn Fields, and Wood; are thick ſet with large Towns, and conſiderable Villages.

And here alſo it is not the Surface only to which the Inhabitants are beholden; for the Bowels of the Earth well reward their Induſtry, with immenſe Quantities of Sea Coal; the Trade in which may properly be called the Staple of the County, as they do not pay much Regard to any other Manufactures; their Time being chiefly ſpent in digging, carrying, and loading Ships with it at Sunderland, Shields, &c. under the Name of Newcaſtle Coal.

This County is well ſupplied with Water, as may be inferred from its great Number of Rivers, the Chief of which are the Tees, the Wear, and the Tyne. The Tees riſes out of that ſtony Ground in the Point towards Cumberland, and flows through Rocks, which, at Eggleſtone, adjoining Richmondſhire, affords good Marble, and in the Way increaſes, by receiving into its Channel the little Rivers of Laden Ilude, Lune, Bauder, and Skern. It edges away to

the Southward, and makes, as was ſaid before, the Boundary between this County and Yorkſhire.

The Wear riſes a little above Stanhope, in the Weſtern Part of the County, not three Miles from the Head of the Tees, and runs Eaſtward till it comes to Biſhop-auckland, where it turns Northward; then paſſing by Durham in the ſame Direction till it reaches Lambton, it runs Eaſtward till it empties itſelf into the Sea at Sunderland.

The Tyne, which, on Account of the Trade carried on at Newcaſtle, and the great Quantities of Coal ſhipped from its Shores, makes ſo conſiderable a Figure in our Navigation, has two Sources, diſtinguiſhed by the Names of South and North Tyne till their Conflux near Hexham, in Northumberland. About three Miles above Newcaſtle it is greatly augmented by the River Derwent. The Tyne abounds with delicious Salmon, and Salmon Trout.

As this County was a Sort of Principality diſtinct from the Kingdom, as was mentioned before, it never ſent Repreſentatives to Parliament till the Reign of King Charles the Second, and theſe are no more than four, viz. two for the City, and two for the County. Thoſe for the County are the Honourable Frederick Vane, Eſq; Brother to the Right Honourable the Earl of Darlington, and Robert Shaftoe, of Whitworth, in this County, Eſq;

Beſides the City of Durham, there are eleven Market Towns in this County, viz. Darlington, Stockton, Sunderland, Hartlepool, Biſhop-auckland, Barnardcaſtle, Stanhope, Sedgfield, Staindrop, Wolſingham or Wiſſingham, and South Shields.

In deſcribing the ſeveral Town and Places in this County, it will be proper for Method's Sake to begin at Barnardcaſtle, the firſt Town of any conſiderable Note from the Source of the River Tees.

Barnard-

Barnardcaſtle is ſo named from Barnard Baliol, the Great Grandfather of John Baliol, King of Scots, who built it. He left it to his ſaid Son, whom King Edward the Firſt raiſed to the Crown of Scotland, and obliged him by Oath to hold it as a Dependance on the King of England. However John fell from his Allegiance, and King Edward deprived him of this, and his other Poſſeſſions in England, which, according to Cuſtom, ſhould have fallen to the Biſhop of this See; but the King being diſpleaſed with Anthony Beek the then Biſhop of Durham, gave this Caſtle and all its Appurtenances to Guido Beauchamp Earl of Warwick, Herkes and Hertnes to Robert Clifford, and Kewerſton to Galfrid of Hartlepool: But Lewis Beaumont, a Perſon more famous for his Pedigree from the Royal Line of France than for his Learning, (for it is ſaid he was a mere Stranger to Letters) being made Biſhop of this See in the next Reign, recovered thoſe Eſtates from the Poſſeſſors by due Courſe of Law, and a Verdict was given in theſe Words, "That the Biſhop of Durham ought "to have the Forfeitures within the Liberties of the "Biſhoprick, as the King has them without it."—This Town conſiſts of one handſome Street, about the Length of Cheapſide, in London, with divers Lanes or Alleys branching out from it. Here is a Market every Wedneſday, and a Fair on the twenty-firſt of July, yearly; and the Inhabitants carry on a pretty Trade in Stockings, Bridles and Saddles, in which latter Branch they are ſaid to excel. It was formerly accounted a Place of conſiderable Strength; for in the Rebellion of the Earls of Northumberland and Weſtmorland againſt Queen Elizabeth, Sir George Bowes and his Brother Robert Bowes, Eſq; of Streatlam, about two Miles diſtant, maintained the Caſtle bravely for eleven Days againſt the whole Power of

the Rebels, and forced them to honourable Terms before they would ſurrender.

King William the Third honoured this Town with the Title of a Barony, which he conferred on Sir Chriſtopher Vane, in the Year 1699. This Gentleman was deſcended from an ancient Family in Wales, which for many Years have been ſettled in Kent. We find in our Hiſtories one Sir Henry Vane knighted by the Black Prince, for his Valour at the Battle of Poictiers, in the Year 1356, and another Sir Ralph Vane knighted by King Henry VIII. at the Siege of Bologne. This laſt left no Iſſue, and ſo the Eſtate of the Family deſcended to

John Vane, Brother to the ſaid Henry, who left two Sons,

Henry Vane, from whom the preſent Earl of Darlington is deſcended, and Richard, the Anceſtor of the Earls of Weſtmorland. This Henry was ſucceeded by his Son,

Sir Henry Vane, Great Great Grandfather to the preſent Earl of Darlington. He found the Eſtate of the Family ſmall, but being employed by King Charles I. in divers Places of Truſt, left it conſiderably increaſed to his Son,

Sir Henry Vane, who being made Treaſurer of the Navy, by a Patent from King Charles I. for Life, left it much augmented to

Sir Chriſtopher his Son, whom King William III. in the tenth Year of his Reign, created a Baron of the Realm, by the Stile and Title of Lord Barnard, of Barnardcaſtle, in the Biſhoprick of Durham. He married Elizabeth Holles, Siſter to the late Duke of Newcaſtle, and had by her two Sons, viz. Gilbert, the late Lord Barnard, and Henry Lord Viſcount Vane, of the Kingdom of Ireland, ſo created by his late Majeſty King George I. who was Father of the preſent Lord Vane.

About

About five Miles N. E. from Barnardcaſtle is another Market Town, Stainthorp, or Staindrop. King Canute, the Dane, gave this Town and Raby-caſtle to the Church of Durham, to have and to hold them for ever. About the Year 1410 Ralph de Nevil of Raby-caſtle built here a Collegiate Church, and lies interred in the Midſt of the Choir, within a ſtately Tomb, on which were engraven the Figures of himſelf and his two Wives. The Nevils of Raby-caſtle held the Caſtle and the Lands belonging to it of the Church of Durham, by the yearly Rent of four Pounds and a Buck.

The Family of the Nevils is ſaid to be deſcended from Waltheof, Earl of Northumberland, of whoſe Poſterity, Robert, the Son of Malredus, Lord of Raby, having married the Daughter of Galfred Nevil, the Norman, whoſe Grandfather, Gilbert Nevil, is ſaid to have been Admiral to King William I. their Poſterity took the Name of Nevil, and growing up to a conſiderable and numerous Family, built a Caſtle of no ſmall Compaſs, and made it their principal Seat for many Generations. This Caſtle is now the Seat of the Right Honourable Henry Earl of Darlington.

More to the S. E. on the Tees, is Piercebridge, or Preſbridge, the great Paſs between the County of Durham and Yorkſhire. It is but a little dirty Village, but has a good Bridge over the Tees, on the great North Road, fit for all Sorts of Carriages. An ancient Inſcription on a Roman Altar dug up here a few Years ſince, viz. CONDATI ATTONIUS QUINTIANIUS MSNRXCCIMP, and at the Bottom EXIVS, SOLIA, is a good Reaſon to ſuppoſe this Place was the ancient Condatum, which Camden places at Congleton, in Cheſhire.

Following the Courſe of the River about ſix Miles we come to the ſmall River Skern, famous for Pike,

over which is a good Stone Bridge of eight Arches. On the S. W. Bank of this River ſtands Darlington, or Darnton, a pleaſant and well ſituated Market Town, in the Center of a fine Country. It conſiſts of ſeveral broad Streets, pretty well built and paved. In the Middle is a ſpacious Market-place, upwards of two hundred Yards long, and one hundred and thirty broad, well filled on Mondays, its Market Days, and a much greater every other Monday from the firſt of March to Chriſtmas, for Cattle and Sheep. There is alſo a ſmall Market on Fridays. The Shambles are always well ſtocked with good Meat. There is ſometimes Mutton in the Market that weighs forty-three or forty-four Pounds a Quarter. It is one of the four Ward Towns in the County, and its Church, which has a fine Spire one hundred and eight Feet high, built of Stone, was one of the three appointed to receive the ſecular Prieſts, when the Monks entered into their Places in the Church of Durham. By being thus made collegiate, conſiſting of a Dean and four Prebendaries, it was alienated in the Time of King Edward VI. and a ſmall Portion only was reſerved out of it for the Maintenance of the Miniſters. Here were Chauntry Lands alſo in ſeveral Places, which were partly aſſigned for the Maintenance of a Free School. It has ſtill ſome Remains of an Epiſcopal Houſe, which being rather a Burden to the See than any Convenience to the Biſhops, has been a long Time neglected.

It is the Chief Town of the Hundred of its own Name, a Poſt Town, and a great Thorough-fare in the High Road from London to Edinburgh, and a very noted Place for the Linen Manufactory of that Sort called Huckabacks, ſo much uſed for Table-cloths and Napkins, being made from an Ell to three Yards wide, and the Price from Seven-pence a Yard

to

to Eighteen Shillings. Great Quantities of it are ſent yearly to London, the broad Sort being made no where elſe in England. There is alſo fine plain Linen Cloth made here to Seven Shillings and Sixpence a Yard, and a large Woollen Manufactory carried on, ſo that at preſent it is a thriving Place, and all the Neceſſaries of Life are as cheap here as in any Part of the Country. Here is alſo Plenty of Fire-fuel. Two Lambs bred that Year were ſold the tenth of October, 1748, in this Market, for ſeven Pounds Sterling.

Near this Town, at a Place called Oxhenhall, are three Pits, called Hell kettles, becauſe the Water by an Antiperiſtaſis, or Reverberation of the cold Water, is hot in them. The common People in that Neighbourhood tell many fabulous Stories about them, and think them bottomleſs; but wiſe Men ſeeing them to be unuſual in Nature, have, after ſome careful Enquiries, given us the following Account of them.

1. That they derive their Original from an Earthquake, which, as they do not think it improbable in itſelf, ſo they take their Conjecture to be confirmed by the Chronicle of Tynemouth, which tells us, "That in the Year 1179, upon Chriſtmas Day, at "Oxenhall, in the Out-fields of Darlington, in the "Biſhoprick of Durham, the Earth raiſed itſelf to "a great Height, in the Manner of a lofty Tower, "and remained all Day, till the Evening, as it were "fixed and immoveable in that Poſture; but then it "ſunk down with ſuch an horrible Noiſe that it ter"rified all the Neighbourhood, and the Earth ſucked "it in, and made three deep Pits, which continue "to this Day." But ſome think them like ſome old wrought Coal Pits that are drowned; but cannot find that ever any Coal, or other Mineral, has been dug up thereabouts.

2. That

2. That they are full of Water, and that not hot, as Mr Camden was misinformed, but cold, up to the very brim, and keeping much to the same Level with the Tees, which is not far from them: But as to the Nature of the Water, the Curious differ. Some say it is derived by subterraneous Passages from that River, and endeavour to support this Opinion by saying that Geese and Ducks have been thrown into them, and dived through those Passages into the Tees, particularly that Bishop Tunstal marked a * Goose, and put it into one of them, which not long after he found in the Tees: But others assert that the Water is of a different Kind from the River Water; because it curdles Milk, and will not bear Soap.

3. It is positively said that they are not bottomless, but by sounding the deepest of them, it has been found not to measure above thirty Yards to the Bottom.

Heighington is a small Village N. of Darlington, where Elizabeth Penyson founded a School in the forty-third Year of Queen Elizabeth, to which Edward Kirkby, a late Vicar of it, gave seventy Pounds.

To the S. E. of Darlington, and on the N. Bank of the Tees, lies Sockburn, where the ancient and noble Family of the Coigniers had their Seat, and where there are yet remaining divers handsome Tombs belonging it it. The Barons Coignier of Hornby, in Yorkshire, are descended from this Family, and have been much enriched by their Marriages with the Heirs of the Darcies of Menil, William Nevil Earl of Kent, and Lord Falconbridge; but above two hundered Years ago their Estate went to the Athertons and Darcies. In the Reign of King Henry VII. William Coigniers, Grandson of the fore-mentioned, was made

* The Story of the Goose has no Certainty in it.

Lord

Lord Coigniers, and his Poſterity enjoyed that Honour two Succeſſions, and then his Eſtate came to the Female Heirs as above: But though this Family loſt their Honour, one of the ſame Blood, viz. Sir John Coniers of Horden was created a Baron, July 14, 1628.

In the Road from Darlington to Stockton is the Village of Sadbergh, which gives the Title of Earl to the Biſhops of Durham, who, for the Time being, are Lords of the Manor, and hold it by Barony. Hugh Pudſey, Biſhop of Durham, gave the Earldom of Northumberland for it, which he had purchaſed of King Richard I.

Stockton has riſen upon the Ruins of the Trade of Yarum, and from a little dirty Town near the Mouth of the Tees, with a few thatched Clay Houſes, is become a neat well-built Market Town, driving a conſiderable Trade in Lead, Butter, Cheeſe, Bacon, Corn, and Ale, which is very fine. It is a Corporation, and is governed by a Mayor. The Market weekly is very large for all Manner of Proviſions, and is kept on the Saturdays; and there is a conſiderable annual Fair held here four Days, beginning on the ſeventh of July. The Trade carried on here in Lead, Butter, &c. by the Tees with London, was formerly altogether at Yarum, as was ſaid before; but Stockton lying nearer the Sea, and conſequently more convenient, has almoſt engroſſed the whole Trade to itſelf. The Biſhop of Durham is Lord of the Manor, and formerly had a Houſe here. It is alſo one of the four Ward Towns of the County. Its Increaſe of Trade has enabled the Inhabitants to build a handſome Church, in the Place of a little old Chapel. They are now building a ſpacious Bridge acroſs the Tees, which will open a freer Communication with the County of York, and be of great Advantage to the Town.

Town. The Government has thought proper to place here a Collector of the Customs, and other inferior Officers, to manage the Revenue of this Port; and it is become a Member Port of Newcastle upon Tyne.

We meet with no eminent Towns on the Tees, after we pass Stockton, unless it be Bellasyse, which gives Name to a noble and ancient Family in those Parts; but holding on in a winding Course by green Fields and Country Villages, it falls through a large Mouth into the Ocean, which washes the East Side of this County, where we may observe the following Towns, viz. Greatham, where Robert Bishop of Durham built a good Hospital, the Manor of this Town being bestowed upon him by Peter de Montfort, Lord of it, as it is related by Camden; but Bishop Goodwin gives this Account of it: That King Henry III. having slain Simon de Montfort in a Rebellion against him, seized upon his Estate in all Parts of the Realm; whereupon Robert Stichel, Bishop of this See, also seized his Farms within his own Jurisdiction, which the King denying him, it came to be tried, and being adjudged to be the Bishop's Right, he founded this Hospital, and endowed it with them, being then annually worth ninety-seven Pounds, Six Shillings, and Three-pence Halfpenny. Near this Place is

Claxton, which gives Name to an ancient Family hereabouts, of which was Thomas Claxton, a famous Antiquary, whose Merit alone might make this Town worthy of Notice. About four Miles North from Greatham, the Shore juts out into a small Promontory, on which stands

Hartlepool, an ancient Corporation, governed by a Mayor, his Brethren, and other subordinate Officers. It is encompassed on all Sides but the West by the Sea,

Sea, has a ſafe Harbour, which affords the Ships in the Coal Trade a ſecure Retreat in bad Weather, in their Way from Blythe, Newcaſtle, Sunderland, &c. to the Southward. Here was formerly a famous Market, but the Trade of the Town has dwindled away very much of late Years, and in Conſequence the Market is much reduced; and the Town depends almoſt entirely upon the Fiſhery, and the Advantage they can make of Ships driven into their Harbour by Streſs of Weather. We do not find that it was ever returned into the Exchequer as a Port Town; but the Government has thought it convenient to order ſeveral Officers of the Cuſtoms to attend it, in order to prevent an illicit Trade being carried on by ſuch a numerous and frequent Return of Shipping, under the Pretence of taking Shelter in bad Weather.

In the Year 1315, the Scots entered this Town, and carried off whatever Moveables the frighted Inhabitants, who fled aboard the Ships and put to Sea, had in their Conſternation and Hurry left behind them.

From hence for fifteen Miles Northward is a fine fertile Country, whoſe green Fields and Villages exhibit a very pleaſing Proſpect to the Mariners ſailing along the Coaſt, but does not contain any remarkable, or Market, Town, till you arrive at

Sunderland, or the Mouth of the River Wear, called by Ptolomy, Vedra, and by Bede, Wyrus. This River riſes in the fartheſt Part of the County, Weſtward, and gives Name to the adjacent Country, which from thence is called Weardale, or the Valley in which the River Wear Springs, where, being increaſed by the Kellop, the Bernhop, and ſeveral other ſmall Brooks, or Rivulets, it runs ſwiftly to the Eaſtward, through vaſt Heaths and large Parks belonging to the Biſhop of Durham, and in its Way

paſſes

paſſes by many Places worthy of Notice. The firſt we ſhall mention is

Stanhope, remarkable for a very good Park, which lies near it, where King Edward III. beſieging the Scots in their Camp, had like to have been ſurprized in his Tent, by one Douglas, an adventurous Scot, had not his Chaplain defended him with the Loſs of his own Life.

The Town of Stanhope is now but a very poor ſmall Town, where they have the Privilege of keeping a Market on Tueſdays; but it is almoſt diſcontinued, though it was deemed of ſufficient Note to give the Title of Earl to the Right Noble and ancient Family of which are the preſent Right Honourable the Earls of Cheſterfield and Stanhope. The Rectory of the Pariſh is accounted one of the beſt in England, whoſe Value ariſeth chiefly from the Tithe of Pig-Lead, of which great Quantities are caſt in this Neighbourhood, which abounds with Lead Mines.

About four Miles more Eaſt, on the North Bank of the ſame River, ſtands Wolſingham, commonly called Wiſſingham, a ſmall Market Town, but rather of more Note than that of Stanhope. The Country all around is full of Lead and Coal Mines. Hence the Wear increaſed by the Conflux of ſeveral more Rivulets, runs thro' Witton Park, in which it receives the little River Lynburn. Witton is a Caſtle which belonged to the Lords D'Evers, deſcended from the Lords of Clavering and Warkworth, by the Daughters of the Veſcies and Attons, famous for their martial Exploits againſt the Scots. This Caſtle ſtands on the South Side of the Wear, at its Conflux with the Lynburn.

About three Miles farther Eaſt we come to Biſhop-auckland, one of the beſt Towns in the County, pleaſantly ſituated on the Side of a little Hill at the

Conflux

Conflux of the Wear and the ſmall River Gaundeſs, in a good Air. It was formerly called Northauckland, and Market-auckland, to diſtinguiſh it from Weſt-auckland, about three Miles to the South Weſt: But now it is more properly called Biſhop-auckland, from its being favoured in a ſpecial Manner for many Ages by the Biſhops of Durham, who have been long in Poſſeſſion of its Caſtle and Lordſhip. Here are ſeveral fine Buildings; for beſides the Generality of the Houſes, which are pretty well built, here is a noble Palace, adorned with Turrets, belonging to the Biſhop, and a very beautiful Chapel founded and built by Dr. Coſins, Biſhop of this See, where he lies buried. He rebuilt and enlarged the Palace after the Reſtoration, which had been laid in Ruins by the enthuſiaſtick Rage of the late Civil Wars. It has alſo been greatly repaired and beautified by its preſent Poſſeſſor, the Hon. and Right Rev. Dr Trevor, the preſent very worthy Biſhop of this See. There is adjoining to it a very fine and ſpacious Park, well ſtocked with Deer.

From Auckland the Wear turns Northward, and touches the Vinovium in Antoninus, or the Binovium of Ptolomy, which we call Binchester, the Seat of Farrer Wren, Eſq; where have been dug up ſo many Roman Coins, called by the Country People, Binchester Pennies; and ſome Inſcriptions that have awakened the Attention, not only of the Curious, but of the common People, to ſearch for more, within the Ruins of the large Walls, which may be diſcovered to have ſurrounded this Town, Roman Camp, or Station. This Place was anciently Part of St. Cuthbert's Patrimony, but the Earls of Northumberland tore it, with ſome other Villages belonging to the Church, from it, when the Thirſt of Gold ſwallowed Things both ſacred and prophane, with equal Avi-

dity. On the other Side of the Wear, a little to the North East, among the Hills we see

Branſpeth Caſtle, built by the Bulmers, a Family of Reputation in theſe Parts, who had their Reſidence here for ſeque Generations, till Male-Iſſue failing in Barnard (ſays Camden, but Bertram ſays Dugdale) de Bulmer, Geoffry Nevil married Emma, his only Daughter, and brought this Town, with other great Poſſeſſions, into the Family of the Nevils. Margaret the Wife of Ralph de Nevil, who founded the Cathedral Church at Staindrop, and Daughter of Hugh, Earl of Stafford, lies buried in the Chair of the Church of this Place.

In this Parish lies Halycholme, commonly called Hairum, whither, it is ſaid, ſome of the Murderers of Thomas Becket, Archbiſhop of Canterbury, fled after the Fact, and built a Chapel there to his Memory. The Family of the Coles had their Seat here in King Charles the Firſt's Days; for we find that Sir Nicholas Cole, of Branſpath, in this County, was created a Baronet by that Prince, March 4, 1640, and to him Sir Nicholas Cole, now, or late enjoying that ſame Title and Eſtate (as is ſuppoſed) is his Son and Heir. Alſo George Grey, Eſq; Father of that pious Divine, Anthony Grey, Earl of Kent, who being in Holy Orders before he arrived at this Honour, would not take his Hand from the Plough, but exercised his miniſterial Function to his Death, had his Habitation here.

Branſpeth Caſtle is now the Seat of H. Bellaſis, Eſq; and on the South Side of the River ſtands Whitworth, the Seat of Robert Shaftoe, Eſq; one of the Repreſentatives in Parliament for this County.

A little below Branſpeth, the Wear has many huge Stones in its Channel, never covered but when the River is overflowed by Rains: Upon theſe if you

pour

pour Water, and it mix a little with the Stone, it becomes brackish, a Thing which happens no where else. Nay, at Butterby, a little Village, when the River is shallow, and sunk from these Stones in the Summer Time, there bursts out of them a reddish Salt Water, which grows so white and hard by the Heat of the Sun (as hath been thought) that they who live thereabouts use it for Salt. But that the Saltness itself proceeds not from the Heat of the Sun, is plain, by Experience, in that which is most saltish, and issues out of a Rock, in as much as if all the Water be laved out of the Place, there immediately bubbles, out of the Body of the Rock, a Water as salt as the former; and besides, the Rock out of which it issues, is a Salt Rock of a sparkling Substance. On the other Side of the Wear, there is also a medicinal Spring of strong Sulphur; and above it, towards Durham, is a Mineral Water, of the vitriolick Kind, upon which Dr. Wilson wrote his Spadacrene Dunelmensis. On the same Side of the River is Old Durham, from the Name of which one would conjecture either that the Monks had first come thither with St. Cuthbert's Body, or that there had been a Town there before their coming: But both these Things are unwarranted by History. At present it is the Seat of the Tempests.

From Branspeth the Wear continues its Course, in several Windings, through a very rich and pleasant Country to Durham City, of which Capital we shall give a particular Account hereafter. Here the River, forming itself like a Horse-shoe, almost surrounding the City of Durham, directs its Course full North till it approaches Chester in the Street, supposed to be the Concester of the Saxons, and the Conducum of the Romans, where, upon the Line of the Vallum, the first Wing of the Austres kept Garrison, in the

Time of the Romans, as Biſhop Tanner, in his Notitia, tells us, for it is but ſome few Miles diſtant from the Vallum; but others ſuppoſe that Benwell, in Northumberland, is more truly aſſigned for the Place, not only from an Altar found there, but becauſe it is nearer ad Lineam Valli. But be that as it may, it is now a pretty large Village, with a very handſome Church, and a fine Spire.

It is recorded, that the Biſhops of Lindisfarne lived in Retirement here 113 Years with the Body of St. Cuthbert, in the Times of the Daniſh Wars, and that as Egelric, Biſhop of Durham, was, in the Year 1056, founding a new Church there in Memory of it, he dug up ſuch a Sum of Money, ſuppoſed to have been buried here by the Romans, when they left that Station, that he thought himſelf rich enough, reſigned his Biſhoprick, and returned to his Monaſtry at Peterborough, where he had been Abbot, which he enlarged and improved.

Long after this Anthony Beek, Biſhop of Durham, and Patriarch of Jeruſalem, founded a collegiate Church here for a Dean and ſeven Prebendaries. In this Church John Lord Lumley placed Monuments as large as the Life for all his Anceſtors, in their Order, as they ſucceeded one another, from Liulphus down to himſelf, which he had procured either from the ſuppoſed Monaſteries, or formed anew.

Oppoſite to Cheſter-le-ſtreet, on the South Side of the River, ſtands Lumley, a ſmall Place, but famous for its Caſtle, with a Park quite round it, the ancient Seat of the Lumleys, who are deſcended from Liulphus (a Man of great Nobility in theſe Parts in the Time of Edward the Confeſſor) who married Aldgitha, the Daughter of Aldred, Earl of Northumberland, and by her had Roger de Lumley, whoſe Son Robert married the eldeſt of the three Daughters

ters and Coheirs of Thomas de Thweng, of Kilton Caſtle, in the County of York, and had Iſſue by her, Marmaduke, who in her Right came into the Poſſeſſion of the rich Inheritance of the Thwengs, and took the Arms of the Family, which were, in a Field Argent, a Feſſe Gules, between three Popinjays vert.

This Marmaduke had two Sons, Robert, who died without Heirs, and Ralph, who ſucceeding in his Father's and Brother's Eſtate, was made Governor of Barwick, and had Licence granted him to make a Caſtle of his Manor Houſe at Lumley. King Richard II. ſummoned him to Parliament, in the eighth Year of his Reign, and ſo he became a Baron; and though he, joined in an Inſurrection with Thomas Holland, Earl of Kent, to reſtore King Richard, and being attainted, loſt his Honour and Eſtate, yet his Son John was, in the thirteenth Year of the Reign of King Henry IV. reſtored fully in Blood, and Livery given him of all his Father's Caſtles, Manors, and Lands. His Poſterity enjoyed them for ſix or ſeven Generations more; and in Mr Camden's Time, John, the ninth Lord of that Line, was living, a Perſon of accompliſhed Virtue and Integrity, and then in his old Age moſt honourable for all the Ornaments of true Nobility. He left two Sons, Charles and Thomas, and a Daughter, Mary, who all died without Iſſue.

By the Death of theſe Perſons, the Honour of this Family was extinct; but the Eſtate was given by the laſt of the Barons to Richard Lumley, created by King Charles I. Viſcount Lumley, of Waterford, in Ireland, in the fourth Year of his Reign. He had a Son, Henry, who being married to Mary, the Daughter of Sir Henry Compton, Knight of the Bath, died before his Father, but left a Son,

Richard, who ſucceeding his Grandfather, was firſt, in the Year 1681, 33 Car. II. created a Baron of this

Realm, by the Name of Lord Lumley, of Lumley Caſtle, and in 1689, being the firſt of King William and Queen Mary, was made Viſcount, and in the next Year had the Honour of Earl of Scarborough, in the County of York, conferred upon him by the Letters Patent of King William and Queen Mary, bearing Date, April 15, 1690. He took the Duke of Monmouth Priſoner at the Battle of Sedgmore, with the Lord Grey, and a German Count, and being Lieutenant General to King William, and Captain of the Firſt Troop of Guards, attended his Majeſty to Flanders. He had many Children by the only Daughter of Colonel Henry Jones, of which

Richard ſucceeded him in Honour and Eſtate, who had been called up to the Houſe of Peers in his Father's Life-time by King George I. as a Baron of the Realm, by the Title of Lord Lumley. He was appointed one of the Gentlemen of the Bed-chamber to his late Majeſty King George II. when Prince of Wales, and after his Acceſſion to the Throne, was made Maſter of the Horſe, Colonel of the ſecond Regiment of Foot Guards, and one of the Knights Companions of the moſt Noble Order of the Garter; but, dying without Iſſue, the Honour and Eſtate came to his next Brother,

Sir Thomas Lumley Saunderſon, Knight of the Bath, who married the Lady Frances Hamilton, one of the Daughters of the late Earl of Orkney. He is ſucceeded by his Son,

Richard, the preſent Earl of Scarborough.

At the Town of Lumley is an Hoſpital, erected by Sir John Duck, Bart. for twelve poor Women and a Chaplain; to which the whole Town, being far from the Pariſh Church, have alſo the Convenience of reſorting.

About

About eight Miles West of Chester-le-street is another ancient Roman Camp, called Lanchester. Mr Camden was of Opinion that it was the Roman Longovicum, and by what Mr Hunter wrote to the Royal Society, there is Reason to rest in that Conjecture: For he says that several Inscriptions have been dug up there, and that the Roman Street, called *Watling-street*, lies through it. It is a tolerable Country Village, with an handsome Church, which before the Reformation was collegiate, and was founded and endowed by the afore-mentioned Anthony Beek, with a Deanry and six Prebends. Its Ruins shew that there has been formerly a much larger Tract of Ground inclosed, and fortified with a thick strong Wall, containing Temples, Palaces, Quarters for Soldiers, or Barracks, &c. all which is confirmed, as was observed before, by several Inscriptions that have been dug up; but little can be seen now, both within and without, but Ruins and Rubbish.

On the South Side of the Wear, a little below Chester-le-street, is the Seat of the ancient Family of the Lambtons.

From whence the River running due East, passes by Hilton Castle, formerly belonging to the Family of the Hiltons, anciently Barons of this Realm, who resided here; for we find that Robert de Hilton, of Hilton, in the County Palatine of Durham, had a Summons to Parliament among the Barons of this Realm, in the 23d, 24th, and 25th Years of King Edward I. and was in an Expedition against Scotland in the fourth Year of Edward II. He married one of the Coheiresses of Marmaduke de Thweng, by whom he had large Possessions. The late John Hilton, Esq; retained the Title, but the Privilege has been long discontinued. This Castle is now the Property of Mrs Bowes, Relict of George Bowes, Esq; late of Gibside, in this County.

From

From hence in less than three Miles the River Wear disembogues itself into the Northern Ocean, at whose Mouth stands Sunderland on the South, and Monk-wearmouth on the North Side.

Sunderland is a populous well built Sea Port and Borough Town, though it sends no Representatives to Parliament. Either in Mr Camden's Time it was not at all in Being, or else so small and inconsiderable as not to deserve his Notice. At high Water it is a Peninsula, almost surrounded by the Sea, which seeming to part it asunder from the main Land, may be thought to give it the Name. The Market, which is but small, is kept on Fridays, but when the Road is well filled with Colliers, then Trade is more brisk at the Shambles.

The Coal Trade, for which it is deservedly noted, has greatly enriched it, and conduced to its present flourishing Condition; and were there an Harbour deep enough to receive the Ships which are now obliged to load in the Road off at Sea, or of the same Burden as enter the River Tyne, it would greatly damage the Trade of Newcastle. But the Bed of the River Wear is so rocky, that it is thought neither Art nor Money is able to make it navigable, as the Citizens of Durham have wished for many Years.

It is a Member Port of Newcastle upon Tyne, as appears by a Commission returned into the Exchequer in Michaelmas Term, 28 Charles II.

This Town gives Title of Earl of Sunderland to the present Duke of Marborough, as descended from Henry Lord Spencer, of Wormleighton, who was created Earl of Sunderland by King Charles I. for his approved Loyalty and Adherence to him in the Civil Wars, and was slain at the Battle of Newbury in the same Year of his Creation.—Charles, Father to the present Earl of Sunderland, Marquis of Blandford, and

and Duke of Marlborough, ſucceeded to the Title of Duke of Marlborough in Right of his Mother, one of the Daughters of the ever-memorable John Churchill, Duke of Marlborough.

Wearmouth, or as Bede calls it, Wiramouth, now commonly known by the Name of Monk-wearmouth, becauſe it lies at the Mouth of the River Wear, and before the Reformation was noted for a Convent of Monks placed here by Biſhop Benedict, memorable for his Induſtry in collecting great Store of Books, and as being the firſt who introduced Maſons and Glaziers into England.

We have an extraordinary Account of a Woman in this Village, who, after being ſafely delivered of a fine Boy ſeven Weeks before, and being recovered and going about her Houſhold Affairs, was again taken ill in the Night of the 29th of April, 1741, and ſafely delivered of another Boy, who alſo, with the Mother, lived and did well.

Coaſting along the Northern Ocean, which waſhes the Eaſtern Part of this County, we paſs by ſeveral ſmall Villages in a delightful Situation and pleaſant Country, for the Space of nine or ten Miles, at the End of which Road we come to South Shields, or Sheales, as it is commonly pronounced, at the Mouth of the River Tyne. This is a large Village, in which were a great many Pans (ſome ſay two Hundred) for boiling Sea Water into Salt, of which ſuch large Quantities were made here as not only furniſhed the City of London, but all the Towns between the Thames and the Tyne, where there is Water-carriage, and the Meadows to the Weſt and South of London. But this Trade is much decreaſed of late Years. The River before this Village is generally full of Ships (I have ſeen four Hundred, or thereabouts, at one Time in the Harbour) either to load Salt, or Coals

Coals which are brought from the Staiths, or loading Places on the several Parts and Branches of the River Tyne, in Barges, Lighters, or *Keels*, as they are called by the Inhabitants on this Coast. All which greatly contribute to the Trade and Improvement of Shields; which on these Accounts is well inhabited, by the Manufacturers of Salt, many substantial Captains, or Masters of Ships, and such Tradesmen, and Artificers, as are necessary, and depend on the said Works, and the Sea Service.

About two Miles higher up the River stands Jarrow, or Girvy, according to the Ancients; the Birth-place, as some think, of the venerable Bede, the great Glory of England, for his eminent Learning and Piety. The Founder of the Monastry which hereinfore flourished in this Place, and the Time when it was erected, may be learned from an Inscription still legible and remaining on the Church Wall, viz. Dedicatio Basilicæ S. Paul VIII. Kal. Maii Anno XV. Egfridi Reg. Ceolfridi Abb. ejusdemq. Eccles. Deo auctore Conditoris Anno III.

In the primitive Times, the great Churches were called Basilicæ, either because the Basilicæ, which were stately Buildings, where the Magistrates held their Courts, were, upon the Conversion of the Gentiles, turned into Churches by the Christians, as Ausonius says, Basilica olim negotiis plena, nunc votis. *i. e.* The Basilica, thronged heretofore for Business, is now frequented for Prayers: Or, because they were built in an oblong Form like the Basilicæ. Bede wrote many Books in Divinity and History; but after his Death, says William of Malmesbury, a Spirit of Ignorance and Laziness invaded this Island, and there was a general Decay of all useful Knowledge, and Neglect of History.

Some

Some small Remains of a monaſtic Life were continued in theſe Parts, and this Town was aſſigned by Biſhop Walcher for their Abode; but the Danes had been ſo troubleſome, that in the Beginning of the Norman Times their Church or Chapel, where they celebrated Divine Service, was a poor thatched Fabrick, made up of ſome old Walls, with a Roof of rough unhewn Timber.

The next Place of Note is Gateſhead, or Gateſide, for it is written both Ways, though the former ſeems to be the more ancient, and has employed the Criticks to aſcertain its Etymology. Of which take the following Extract: Gateſ-head, ſay they, in Saxon, was called Gaetſheved, and by the Latin Hiſtorians, Capræ Caput; that is, Goatſ-head; which, they add, ſeems the more certain, as it was a frontier Garriſon of the Romans againſt the Scots and Picts, defended by the Sea, and Cohorts of the Thraces; and in the Time of the latter Emperors called Gabroſentum; in which Name is retained the Senſe of the old one, it having been in the *Britiſh* Tongue, called Gaffr, *i. e.* a Goat, and Hen, put in Compoſition for Pen, *i. e.* a Head; and this they interpret Gabroſentum, Capræ Caput, or Goatſhead, corruptly Gaets, or Gateſ-head. Mr Camden ſuppoſes this Town took its Name from ſome Inn which had the Goat's Head for its Sign, as the Cock, in Africa, Thebe Siſtova, in Spain, and Pavi, in Italy, did, in the Opinion of many learned Men, and Antoninus mentions them to prove it. It is a Kind of Suburbs to Newcaſtle, though it lies on the South Bank of the Tyne, on the Side of a ſteep Hill, facing the North, and at preſent is a large and flouriſhing Town, conſiſting of ſeveral good Streets, well built, and a fine old Gothick Church, which ſtands upon an Eminence overlooking the Tyne. And though this Town is joined to Newcaſtle by a fine

large

large Stone Bridge, it is in a different County, and under a ſeparate Juriſdiction, whoſe Privileges reach as far as the Blue Stone on the Middle of the ſaid Bridge, the Biſhop of Durham being the Lord of the Manor. Near this Stone, on the North Side, is built a large Tower with huge Iron Gates, to preſerve the Bounds between the Counties.

When King Edward VI. ſuppreſſed the Biſhoprick of Durham, he annexed this Place to Newcaſtle; but Queen Mary I. ſoon after reſtored it to the Church. It is thought to have been built before Newcaſtle, which yet is very ancient, for Mr Camden is of Opinion that they were then but one Town parted by the River. We may alſo reaſonably infer from the Name of the Place, that Tolls were taken at the Toll-booth, as it is now called, and that the Ship Maſters cleared their Ships at the Place called the Anchorage, adjoining to Gateſhead Church, which is now uſed as a School-houſe, which Privileges have, many Years ago, been transferred to Newcaſtle.

Our Hiſtorians tell us, that Walcher, Biſhop of Durham (who was conſtituted Earl by William the Conqueror to govern Northumberland) was, for his Cruelty in killing Earl Liulphus and his Family, ſlain here by the Furiouſneſs of the Rabble, who ſet Fire to the Church, into which he had fled for Sanctuary. The Church then ſtood a little to the Eaſt where the preſent one ſtands, in a Field which from the Perpetration of that Fact obtained the Name of Lawleſs Cloſe. The Fields and Common Lands about this Village are full of Coal Works.

About three Miles higher up, at the Conflux of the Derwent with the Tyne, theſe Works appear in greater Perfection; and at Swalwell, &c. are large Manufactories of almoſt all Sorts of Iron Wares, eſtabliſhed by the late Sir Ambroſe Crowley; and from hence

hence farther into the Country to the South Weſtward, about Tanfield Moor, Pontop, Butsfield, &c. towards Stanhope, the Traveller is delighted with the various Machines and Contrivances, both in the Management of winning the Coals out of the Pits, and in conveying them to the Staiths on the River Side. The laſt is performed by large Waggons that hold at leaſt two London Chaldrons each, which without Horſes, and by their own Poiſe, in ſome Places, are made to run on wooden Frames proportioned to the Breadth of the Waggons, and to the Thickneſs of their Wheels, which are called Waggon Ways; ſome of theſe Ways are from one to eight Miles in Length; and great Hills have been cut away, Vallies filled up, and high and diſtant Mountains joined together by Arches, at an immenſe Expence, to procure an eaſy Deſcent from the remoteſt Inland Collieries, to the Side of a navigable River, where theſe Automata, or ſelf-moving Waggons, range one after another to their reſpective Staiths, or wooden Stages incloſed and made to tally exactly with the Ways, and framed in the ſame Manner, to receive and conduct the Waggons over many different Openings; over one of which when the Waggon is exactly ſettled, the Man that attends it knocks out the Bolt at the Bottom of the Waggon, which kept it tight, and this Bottom opening like a Trap Door, the Coals empty themſelves into the Wharf under the Stage, or into the Keels, (if any wait for Loading) by Means of Spouts faſtened under the Holes, and reaching almoſt to the Veſſel. Theſe Waggons are made conſiderably narrower and ſhorter at the Bottom than the Top, and not ſo ſquare as a Mill Hopper. As there is generally a regular Deſcent from the Pit to the Staith, it is much the hardeſt Work for the Horſe to draw the empty Waggon back to the Pit on another Way

adjoining that on which the loaded Waggon was carried down to the Staith.

Farther up the Derwent about eight Miles, where it becomes the North West Boundary of this County, ſtands Ebcheſter, a very ſmall Village, ſo called from a Saxon Saint named Ebba, deſcended of the Blood Royal of the Northumbrians, who flouriſhed about the Year 630, and was in ſuch great Repute and Eſteem for her Sanctity, that ſhe was ſolemnly canonized for a Saint, and has many Churches in this Iſland dedicated to her, which are commonly called St. Tabb's, or St. Ebb's.

Having ſurveyed whatever we think moſt deſerving Notice in the Reſt of this County, we come now to take a View of its Metropolis, the City of Durham, or as the Saxons call it, Dunholm, and the Norman Conquerors, Dureſme. Dunholm, according to Bede, is a Compound of Dun, an Hill, and Holme, a River Iſland, or Land ſurrounded with Water, as it almoſt is by the River Wear. It is ſituated on an Hill, as its Name imports, but its Suburbs extend to the Bottom of it, and was anciently of that Conſequence, and ſo flouriſhing, that it gives Name to the Biſhoprick and County, which the ancient Kings of this Nation diſtinguiſhed by their Favours, and the Privileges they granted to it, above all others in their Dominions.

It is cut in two Places by the River Wear, and united again by two handſome and ſtrong Stone Bridges; one on the South, at the Bottom of Elvet, which is therefore called Elvet Bridge, with many good Houſes upon it: The other on the North Road, joining the Bottom of Silver-ſtreet and Framwelgate, and is therefore called Framwelgate Bridge. The City is large, and contains ſix Pariſh Churches, beſides the Cathedral or Abbey Church, which is very noble

noble and magnificent, adorned with a very high Tower, which ariſes from the Midſt of it, and two Spires at the Weſt End. On the South of the Abbey, or Cathedral, is a fine Square, containing ſtately Houſes for the Dean, Prebendaries, &c. called the College. On the Weſt of the Place Green, where Oliver Cromwell had given Orders to erect an Univerſity, are the Courts of Juſtice, where the Quarter Seſſions for the County and the Aſſizes are kept. The County Jail, which is a ſtately, ſtrong, commodious, and lofty Building, is at the upper End of Sadler-ſtreet, under which are ſtrong Gates leading to the Place Green. There are other Gates at the South End of Framwelgate Bridge, and at the North Eaſt Corner of the Market-place, called Claypath Gates.

There is an handſome and commodious Market-houſe, or Guildhall, and a very fine Croſs, and a Stone Fountain, called by the Citizens, the *Pant*, in the Middle of a large Square, or well paved Market-place. The Streets are wide, well paved, and well built; and as they lie moſtly upon a Deſcent, are very clean; and what can ſcarcely be ſaid of any other Town of the ſame Circumference, there are few Houſes, even in the Heart of the City, but open backwards either to the River, or to ſome adjacent pleaſant Walk. It meaſures about a Mile and an Half from the Top of Elvet in the South, to the Top of Framwelgate in the North, and as much from the Little Bailey in the Weſt to St. Giles's Church, or vulgarly Gilligate, in the Eaſt, though its Circumference muſt not be computed from theſe croſs Dimenſions, becauſe the River and the interjacent Meadows fill up a great Space in every Angle. Behind the Little Bailey, at the Bottom of the Hill where the Abbey ſtands, is another Stone Bridge, called the New Bridge, over the Wear.

The ancient Government of this City was by Bailiffs appointed by the Biſhop, who was called Ballivi Burghi Durham; and in the Time of Biſhop Nevil, who preſided in this See from 1438 to 1457, began to be called Ballivi Civitatis Dunelm: And in his Time there is Mention made of an Alderman of Durham, by which Name of Alderman and Burgeſſes of Durham Biſhop Pilkinton, in the eighteenth Year of Queen Elizabeth's Reign, by Charter incorporated this City, appointing Chriſtopher Surtees, Gent. Alderman, and twelve Burgeſſes to aſſiſt him; which twelve were to chuſe other twelve, and theſe twenty-four were to chuſe an Alderman, on the fourth of October yearly.

Biſhop Matthews changed the Name of Alderman into Mayor, and of Burgeſſes into Aldermen; which Privileges being ſurrendered to the Right Honourable and Right Reverend Nathanael Lord Crew, Biſhop of this Dioceſe, Auguſt 25, 1684, he procured them a Charter, dated March 7, 1684-5, by the Name of the Mayor, Aldermen, &c. of the City of Durham, confirming to them their ancient Privileges and Liberties, which, beſides what are common to other Corporations, are theſe that follow:

The Mayor, Aldermen, and Commonalty of this City, by their Recorder and Town-clerk, can hold a Court Leet and Court Baron, within their City, under the Stile of "The Court of the Right Reverend "Father in God the Lord Biſhop of Durham, and "his Succeſſors, held before A. B. Mayor, and C. D. "Recorder of Durham."

There is but one weekly Market in this City, and that on Saturdays, and its principal Fair is on the 20th of March, the Anniverſary of their Patron St. Cuthbert, on which Occaſion the Corporation has a Power to keep a Court of Pyepowder.

At

At this Time the Biſhop, as abſolute Lord of the Town and County, appoints all Officers of Juſtice, as a Count Palatine, viz. a Judge, a Steward, Bailiff, and other inferior Magiſtrates, and the City is governed by a Mayor, Aldermen, and Sheriffs, who, with the Freemen, chuſe two Members of Parliament, and are now repreſented by General John Lambton, of Lambton Hall, near this City, Eſq; and John Tempeſt, of Sherburn, alſo near this City, Eſq;

The Foundation of this City is generally dated no longer ago than the Year 667, or thereabouts; but it was ſo well promoted by the Intereſt of the religious Men who firſt pitched upon it for their Reſidence, that it preſently roſe into great Eſteem, and flouriſhed to an Exceſs of Grandeur and Power, obtained in thoſe credulous Ages, by the artful Management of the Monks, who pretended a Viſion for carrying the Body of St. Cuthbert into this Peninſula, and depoſiting it on that Hill quite over-run with Wood and Brambles, except juſt its Summit, where now the Abbey and Caſtle ſtands, which, as they ſay, was a fine even Plain covered only with Graſs.

On this Place they erected a ſmall Oratory, or Chapel, made of Wreathen Wands, Twigs, Branches, or Hurdles, on that Spot of Ground, as it is thought, where Bough Church now ſtands, a little Way from the Eaſt End of the Abbey, which was not built till ſome Time after. In this Chapel the Monks of Lindisfarne depoſited the Reliques of their St. Cuthbert, till a more ſumptuous Church could be built to his Name. And they founded the Praiſe of the Saint's Power ſo well, that Uthred, King of Northumberland, aſſiſted them, and cauſed the Country People to clear away the Wood, &c. and to make a convenient Plot to erect Buildings upon.

Aldwine having finiſhed that Part of his intended Abbey called the White Chapel, built of Stone, he removed St. Cuthbert's Body from Bough Church into it, where it remained four Years, and was thence tranſlated into the great Church afterwards called the Abbey, or Cathedral, in the Year 1017, which, ſuffering the common Fate of religious Houſes upon the Daniſh Invaſion, was ſeventy-ſix Years after reſettled with Monks brought from Wearmouth and Jarrow by Biſhop William de Carileph, who, not content with the Smallneſs and Homelineſs of the Edifice erected by Biſhop Aldwine, as being too little for ſo great a Saint, reſolved to pull it down, and to build the preſent magnificent Structure, which he effected by the Help of Malcolm, King of Scotland, and Turgot the Prior, who aſſiſted him in laying the firſt Stones of the new Foundation, on the 30th of July, or the 11th of Auguſt, in the Year 1093, having depoſited the Body of St. Cuthbert in the Cloyſter-garth. The Biſhop had this new Church ſo much at Heart, that he obliged the Monks to labour daily upon it, at ſuch Times as their Duty in Prayer, and their conventual Service, would permit them: But he died in the Year 1095, leaving this Undertaking to his Succeſſors.

Ralph Flamberd being elected in his Stead, ſhewed the ſame Intention and Zeal for proſecuting the Work, and holding this See twenty-nine Years, he got the Walls almoſt to the Roof; and tranſlated the Saint's Body into the Feretory, or Chapel behind the high Altar; but by his Death he was obliged to leave the finiſhing of it to his Succeſſor, Nicholas Fernham, and Prior Thomas Melſonby, who enlarged and arched it over in 1242. The Shrine of St. Cuthbert, placed as above-mentioned, with great Magnificence,

ficence, and Encomiums on his Power of Interceſſion with God for his Devotees, drew Multitudes of People, of all Qualities and Degrees, to pay their Devotion before it, and to bring their choiceſt Offerings.

To this Cathedral, which is inferior to none in England for Beauty and rich Ornaments, as Tapeſtry, Plate for the Sacraments, Copes, Organs, &c. belong a Dean, two Archdeacons, twelve Prebendaries (who have each of them a convenient Houſe alloted them in the College-yard adjoining to it) eight Minor Canons, eight Singing Men, and ten Singing Boys, and other inferior Officers, which ſerve for the decent and devout Adminiſtration of Divine Service.

Walter Skirlaw, who was Biſhop of this See eighteen Years, and died in 1406, built the Chapel at the Weſt End of this Abbey, where was the Tomb of the venerable Bede, who, being a Man of great Sanctity, was another Occaſion of bringing many Pilgrims to his Shrine yearly, to the great Honour of this Church, and Emolument of the Monks its Poſſeſſors. This Tomb is ſtill ſhewn in St. Mary's Chapel, and over it hangs now, or lately did hang, an old Parchment, containing a large Collection of his Virtues and Graces, and among others this particular Encomium, viz. Omni major, & Angelus in Orbis Angulo, and concluded with this Monkiſh Rhyme, according to the Humour of that Age,

Hâc ſunt in Foſſâ
Bedæ venerabilis oſſa.

After William Duke of Normandy had ſubdued the Engliſh, and got Poſſeſſion of the Engliſh Throne, many who were uneaſy under the Norman Government and declared for Swenoe the Dane, looking upon this City to be a Place of Strength, ſeized upon it, built a Caſtle with a Rampart, and called it Dunholm; from whence they diſturbed the neighbouring Counties

ties by frequent Sallies, till William marched againſt them in Perſon, and, they loſing all Hopes of being ſupported by Swenoe, were obliged to conſult their own Safety by their timely Flight. Upon this the Citizens opened their Gates to the Conqueror, who rewarded them with many new Privileges, and confirmed the Liberties of the Church. He alſo built the Caſtle upon an higher Part of the Hill where it now ſtands, and is become the Biſhop's Palace. The Keys of it formerly in a Vacancy of the See were hung upon St. Cuthbert's Tomb. From this King's Reign this County dates its Privilege of being Palatine, and ſome of the Biſhops, as Counts Palatine, have borne in their Seals a Knight armed, ſitting upon an Horſe with Trappings, brandiſhing a Sword with one Hand, and with the other holding out the Arms of the Biſhoprick.

Its Strength after this increaſed very much; for as its great Wealth and advantageous Situation, on the Borders of a troubleſome neighbouring Kingdom often created it Enemies, who would have been glad of its Plunder, and powerful Addition to the Scottiſh Crown; but the Engliſh took Care to fortify it in thoſe Times with ſtout Walls, whoſe Ruins and Foundations are to be ſeen in ſeveral Places: So that although the Scots, by their continual Inroads, waſted the Country about it, deſtroyed many Villages and Towns, and, in King Edward the Third's Reign, penetrated as far as Beau Park, or Beer Park, juſt under the City, laying every Place waſte with Fire and Sword, under the Conduct and Command of their King David Bruce, yet they never were able to to ſtorm the City, without the Ruins of whoſe Walls, they tell you are buried vaſt Heaps or Mountains of Scotchmen's Bones.

At

At the Time of this Invaſion by David Bruce, King Edward the Third was ſet down before Calais. But William Zouch, Archbiſhop of York, and Henry Piercy, Earl of Northumberland, with ſuch Forces as the Shortneſs of the Time, and Exigencies of their Affairs would admit, marched againſt him, and coming up with the Scottiſh Army on the ſeventeenth of October, 1346, and being joined by the Citizens under the Conduct of Ralph Lord Nevil and his Son John, they gave them Battle on the Plain called Croſsgate Moor, on the Weſt Side of the City, and about a Mile from Croſsgate Church. The Engliſh charged theſe Invaders with ſuch Heat and Bravery, that they almoſt cut off their firſt and ſecond Battalions to a Man, and put the third into ſuch Conſternation that they diſperſed, and fled Home again with the utmoſt Expedition, leaving behind them 15,000 ſlain on the Field of Battle, among whom were ſeven Earls and many Lords; beſides the Archbiſhop of St. Andrews, one Biſhop, four Earls, ſeven Lords, and the King himſelf ſorely wounded, who were all taken Priſoners. In Memory of this ſignal Deliverance of this City, and Victory over its Enemies, Lord Nevil erected a moſt beautiful Croſs, cut in Stone, with the Arms of his Family embоſſed upon it, in many Parts, in that Place where two Roads interſect each other, which to this Day, though utterly defaced, is called Nevil's Croſs; and the Ancients tell the riſing Generations, that here the Engliſh fought Knee deep in Blood: Nor did they part with the Scottiſh King till he had put Part of his Country, and many of his Caſtles, that annoyed us, into their Hands.

It is probable the Biſhops of Durham were Counts Palatine before the Conqueſt: However it is clear, as remarked above, that they were acknowledged, or made ſuch by the Conqueror; for it was a Maxim in his

his Reign, that Quequid Rex habet extra Comitatum Dunelmenſem, Epiſcopus habet intra, niſi aliqua ſit Conceſſio aut Præſcriptio in contrarium; *i. e.* The Biſhop had as large a Power in his Biſhoprick, as the King had out of it. They had Power to levy Taxes, make Truces with the Scots, and to raiſe Defenſible Men within the Biſhoprick from ſixteen to ſixty Years of Age. They could call a Parliament, and create Barons to ſit and vote in that grand Council, of whom the Prior of Durham, Hilton of Hilton, Conyers of Sockburn, Bulmer of Branſpeth, Surreſſe of Dinſdale, Hanſard of Evenwood, are ſaid to be ſome.

Although the Eccleſiaſtical Canons forbid any Clergyman to be preſent when Judgment of Blood is given, yet the Biſhop, as a temporal Prince, could, in that Capacity, ſit in his Purple Robes to pronounce Sentence of Death; whence aroſe that Saying, "So-"lum Dunelmenſe judicat ſtola & enſe." He could coin Money, and till the Statute of Henry VIII. he could hold in his own Name thoſe Courts which in other Parts of the Kingdom were held in the King's Name. He could make Juſtices of Peace and Aſſize, of Oyer and Terminer, and all Writs went out in his Name. He had a Regiſter of Writs of as much Authority in his See, as that in the King's Courts. He had his Courts of Chancery, Common Pleas, and County Courts, Copyhold or Halmot Courts, held by his Stewards, who were generally Perſons of diſtinguiſhed Worth and Merit.

Moſt of the Lands of the Palatinate belonged to the Biſhop, and were held of him, as Lord Paramount, in Capite, &c. as the Lands in other Parts were held of the King. All the Moors and Waſtes in this County, to which no other Perſon could make a Title, belonged to him, and could not be incloſed without

without a ſpecial Grant from him: Neither could Freehold Lands be alienated without his Leave, and if any were, they were obliged, upon Diſcovery, to ſue to him for his Patent of Pardon, which he could alſo grant for all Intruſions, Treſpaſſes, &c.

He had Villains and Bond-men whom he manumitted when he pleaſed, and made free. He claimed and ſeized for his own Uſe all the Goods, Chattels, and Lands, of thoſe convicted of Treaſon, Outlawries, and Felonies. He had the Profits of all Tenures by Wardſhips, Marriages, Liveries, primier Seizins, Ouſter-lemains, &c. He gave Licence to build Chapels, found Chantries and Hoſpitals: He erected Boroughs and Corporations, granted Markets and Fairs, and appointed Stewards in all Borough Courts, and Clerks of the Market in the City, and all Boroughs and Towns.

He could create ſeveral great Officers under him by Patent, either during his Pleaſure (quamdiu ſe bene geſſerint, & quamdiu Epiſcopo placuerit) or for Life; ſuch as Chancellor, Conſtable of the Caſtle of Durham, Great Chamberlain, Under Chamberlain, Secretary, Steward, Treaſurer, and Comptroller of the Houſhold; Prothonatories, Clerks of his Chancery, Crown, and Peace, Surviſors of his Lordſhip's Caſtles, and Mines of Coal, Lead, and Iron; Coroners, Conſervators of the Rivers and Waters, &c. But all theſe Patents expired at the Death of the Biſhop who granted them, unleſs they were confirmed by the Dean and Chapter.

He had alſo ſeveral Foreſts, Chaces, Parks, and Woods, over which he appointed Foreſters (who kept Courts in his Manor, and determined all Things relating to his Foreſts and the Tenants to them) Parkers, Rangers, and Pale-keepers. As Lord Admiral of the Seas and Waters, within his County Palatine,

he

he could commission and appoint Vice-admirals, Courts of Admiralty, Judges, Registers, Examiners, Officers of Beaconage, and Anchorage; and award Commissioners to regulate Waters, and Passages of Waters.

But many of these Privileges are since either taken away by the Statute of the 27th of King Henry VIII. Chap. 24, or were grown obsolete before; for as to the Bishop's Liberty of Coinage, and maintaining a Mint for that End, we find from our Histories, that they coined Money in the Reign of Richard I. in the Year 1196, and continued it to the Year 1540, but it has been disused ever since. The Statute of King Henry VIII. abridged the Bishops of several of their chief Prerogatives, by enacting,

"That after July 1, 1536, no Person or Persons, "of what Estate or Degree soever, shall have any "Power or Authority to pardon or remit any Trea-"sons, Murders, Man-slaughters, Felonies, or Out-"lawries, nor any Accessories to the same, commit-"ted, perpetrated, or done, by or against any Person "or Persons in any Part of this Realm, Wales, or "the Marches of the same; but that the King's "Highness, his Heirs, and Successors, Kings of this "Realm, shall have the whole and sole Power and "Authority thereof.

"As also, that no Person or Persons, of what Es-"tate or Degree soever they be, shall from the said "July the first, have any Power or Authority to "make any Justices of Eyre, Assize, Peace, or Goal "Delivery; but that all such Officers and Ministers "shall be made by Letters Patent under the King's "Great Seal, in the Name and by the Authority of "the King's Highness, and his Successors, in all "Shires, Counties, Counties Palatine, and other "Places of the Realm, &c.

"As

" As alſo, that all original Writs, and judicial " Writs, and all Manner of Indictments of Treaſon, " Felony, and Treſpaſs, and all Manner of Proceſs " to be made upon the ſame in every County Pala- " tine, and other Liberties within this Realm of Eng- " land, &c. be made only in the Name of our Sove- " reign Lord the King, and his Heirs, the Kings of " England; and in every ſuch Indictment for any " Thing done or committed againſt the King's Peace, " it ſhall be made and ſuppoſed to be done only " againſt the King's Peace, his Heirs, and Succeſſors, " and not againſt the Peace of any Perſon or Perſons " whatſoever; any Act of Parliament, Grant, Cuſ- " tom, or Uſage to the contrary notwithſtanding."

By theſe Clauſes the Biſhoprick of Durham is ſtript of three chief Branches of its ancient Power, and though it retains the Name of a Palatinate, has no other Prerogatives than are conſiſtent with the general Rules of the Engliſh Government; yet, the ſame Statute has annexed to the Biſhop one Privi- lege above others (viz.)

" Provided always and be it enacted, That Cuth- " bert now Biſhop of Durham and his Succeſſors, " and their temporal Chancellor of the County Pa- " latine of Durham for the Time being, and every " of them ſhall from henceforth be Juſtices of the " Peace within the ſaid County Palatine of Durham, " and ſhall and may exerciſe all Manner of Things " within the ſaid County Palatine that appertaineth " or belongeth to any Juſtice of the Peace within any " other County of this Realm of England to do, or " exerciſe, any Thing, or Things, in this Act to the " contrary notwithſtanding."

In this State King Henry VIII. left this See, which fell under a more ſevere Cenſure in the Reign of King Edward VI. for by an Act of Parliament (never

printed) all the Lands, and the whole Rights and Poſſeſſions of the Biſhoprick of Durham, were given to the Crown; and the Town of Gateſhead being ſevered from it, was annexed to the Town of Newcaſtle; yet with this Proviſo, that the Inhabitants of Gateſhead ſhall ſtill enjoy their Privilege of Common in the Biſhoprick of Durham, and have Wood out of Gateſhead Park for their Reparations. But the Biſhoprick was not diſſolved long before Queen Mary I. ſucceeded to the Crown, and in her ſecond Parliament repealed the Statute of Diſſolution made in the latter End of the Reign of Edward VI. and reſtoring Cuthbert Tunſtal, the Biſhop, who had been ejected for his obſtinate Reſiſtance to the Reformation, gave him the ſaid Biſhoprick, and all the Lands, Poſſeſſions, and Franchiſes thereunto belonging (except one Capital Manſion-houſe, in Thames-ſtreet, London, and five Tenements thereunto adjoining) with the ſaid Town of Gateſhead. And from this Time the ſaid See has retained and enjoyed many of its other Privileges which are not taken away by the Statute of King Henry VIII. and which his Daughter Queen Mary did not repeal.

The Biſhop of Durham, beſides being a Palatine Count, is alſo Earl of Sadberg (as was ſaid before) a Place in this County which he ſtill holds by Barony. It was bought of King Richard I. by Hugh Pudſey, Biſhop of this See, who annexed it to it as it is now enjoyed. This County has never given Title to any of the Nobility beſides, becauſe it is abſolutely inveſted in the Biſhop, who is Sheriff Paramount, and appoints his Deputy, who never accounts, as other Sheriffs do, in the Exchequer, but makes up his Audit to him.

Biſhop Tanner, in his Notitia, writes, that there was a religious Houſe for *Black* Canons, begun at Bactanes-

Bactanesford by Henry, Son of Biſhop Pudſey; but being diſturbed in this Foundation by the Monks of Durham, he, after the Death of his Father, dropped the Deſign, and eſtabliſhed a Cell at Finchale, in the Year 1196. An Hoſpital of St. John at Bernardcaſtle, valued the 26th of Henry VIII. at five Pounds Fifteen Shillings and Eight-pence a Year, whoſe Maſterſhip is in the Gift of the Lord High Chancellor. A Church, or Chapel, dedicated to St. Andrew, at Biſhop-auckland, by Anthony Beek, in the Year 1191, which maintained a Dean, and eleven Prebendaries. In the 26th of Henry VIII. the Deanry was valued at one hundred Pounds Seven Shillings and Two-pence, and the eleven Prebends at ſeventy-nine Pounds Sixteen Shillings and Eight-pence a Year. A Monaſtry of Monks, or ſecular Canons, brought here by Biſhop Eardulphus, with St. Cuthbert's Body, from Lindisfarne, in the Year 883. Biſhop Beek, in the Year 1286, made this Church collegiate, to conſiſt of a Dean, ſeven Prebendaries, five Chaplains, three Deacons, &c. which in the 26th of Henry VIII. were valued at ſeventy-ſeven Pounds Twelve Shillings and Eight-pence a Year. A collegiate Church by Biſhop Pudſey, as above, which in the 26th of Henry VIII. was valued at ſeventy-three Pounds Six Shillings and Eight-pence a Year. The Abbey of Durham was firſt poſſeſſed by ſecular Canons ſettled there by Aldwinus, 995, who were expelled by William Careleph, and replaced with Benedictines, who enjoyed it to its Diſſolution by Henry VIII. when the Biſhoprick was valued at three thouſand one hundred and thirty-eight Pounds Nine Shillings and Eight-pence a Year, in the Whole; and the Revenues of the Church at one thouſand three hundred and ſixty-ſix Pounds Ten Shillings and Nine-pence a Year, according to Dugdale; one thouſand ſix hundred and fifteen Pounds Fourteen

Shillings and Ten-pence, according to Speed; but according to others, two thouſand two hundred and fifteen Pounds. After this Diſſolution of the Abbey, &c. dedicated to St. Cuthbert, King Henry called it the Cathedral Church of Chriſt and the Bleſſed Virgin; and in his 33d Year refounded and amply endowed it for a Dean, twelve Prebends, twelve Minor Canons, ſixteen Lay Singing Men, and other Officers and Miniſters, allowing them one thouſand ſeven hundred and twenty-eight Pounds Three Shillings and Five-pence a Year. A Nunnery at Ebcheſter, on the Banks of the Derwent, founded by St. Ebba before the Year 660, and deſtroyed by the Danes. A Houſe of Benedictine Monks at Finchale, founded in the Year 1170 upon the Hermitage of St. Godric, who lived there in the Year 1128. Its Value in the 26th of Henry VIII. was one hundred and twenty-two Pounds Fifteen Shillings and Three-pence a Year, and was ſoon after its Diſſolution given to the Dean and Chapter of Durham. The Church, or Abbey, as it was called, and the Monaſtry, are all in Ruins: Some Parts of it turned into a Farm-houſe, and other meaner Offices. The Land hereabouts produceth the beſt Muſtard Seed, for which Durham was ſo famous all over Europe. A Monaſtry of Benedictine Monks in Gateſhead, where Gateſhead Houſe now ſtands, founded before the Year 653. Alſo an Hoſpital, dedicated to the Holy Trinity, in the Beginning of the Reign of Henry III. Another dedicated to St. Edmund the Biſhop, and St. Cuthbert, by Nicholas de Farneham, Biſhop of Durham, in the Year 1247, valued the 26th of Henry VIII. at one hundred and nine Pounds Four Shillings and Four-pence a Year. It is now in the Gift of the Biſhop of Durham. A Houſe of Grey Friars founded at Hartlepool before the Year 1275, and after the Diſſolution given, in the 37th of Henry VIII.

to

to John Dayley and John Scudamore: And at or near this Place, is the ancient Nunnery called Hiorthu, founded by Hieu, or St. Bega, upon the firſt Converſion of the Northumbrians, about the Year 640; whereof St. Hilda was afterwards Abbeſs. An ancient Monaſtry of Benedictines at Jarrow, founded about the Year 684, and dedicated to St. Paul: At its Diſſolution it was valued at thirty-eight Pounds Fourteen Shillings and Four-pence a Year, and in the 36th of Henry VIII. was granted to William Lord Eure. An Hoſpital at Kepier, or Keeper, founded in the Year 1112, in Honour of St. Giles, for a Maſter and Brethren. In the 26th of Henry VIII. it was rated at one hundred and eighty Pounds and Ten-pence a Year, ſurrendered on the fourteenth of January, in the 36th of Henry VIII. and granted the ſame Year to Sir William Paget. A collegiate Church founded by Biſhop Beek in the Year 1289, for a Dean and ſeven Prebendaries, valued in the 26th of Henry VIII. at forty-nine Pounds Three Shillings and Four-pence, and granted the ſeventh of Edward VI. to Simon Welbury and Chriſtopher Moreland. A collegiate Church, dedicated to St. Mary, at Norton, near Stockton, founded in the Year 1227, for eight Prebendaries, and valued in the 26th of Henry VIII. at thirty-four Pounds Thirteen Shillings and Four-pence. An Hoſpital for Lepers, dedicated to Mary Magdalene, by Biſhop Pudſey, at Shirborn, near Durham, valued in the 26th of Henry VIII. at one hundred and forty-two Pounds Thirteen Shillings and Four-pence. It is now in the Gift of the Biſhop of Durham. A College at Staindrop, by Ralph Nevil, Earl of Weſtmorland in the Time of Henry IV. for a Maſter or Warden, ſix Prieſts, ſix Clerks, ſix decayed Gentlemen, ſix poor Officers, and other poor Men, dedicated to the Virgin Mary. At the Diſſolution it was

valued at one hundred and ſeventy Pounds Four Shillings and Six-pence a Year. A Benedictine Monaſtery at Wearmouth, founded by the famous Abbot, Benedict Biſcopius, in the Year 674, and dedicated to St. Peter. It ſuffered much from the Danes and Scots, and at laſt became a Cell to Durham Abbey: It was valued in the 26th of Henry VIII. at no more than twenty-five Pounds Eight Shillings and Four-pence a Year, and was given to one Thomas Whitehead.

The Biſhop's See now fixed at Durham was firſt ſettled at Lindisfarne, a little Iſland upon the Sea Coaſt of Northumberland, upon this Occaſion; Oſwald, King of Northumberland, a virtuous and well-diſpoſed Prince, having obtained that Kingdom about the Year 634, was not more ſolicitous for the temporal, than the ſpiritual Intereſt, of his Subjects, and thereupon ſent certain Meſſengers to his Neighbours the Scots, who had long before embraced the Goſpel of Chriſt, to deſire them to ſend him ſome fit Perſons to preach the Goſpel in his Dominions. The Scots willingly conſented to his Petition, and ſent a certain Prieſt, a good Man, but of a peeviſh Diſpoſition, who not meeting with the Succeſs he expected immediately, returned Home, and told them there was no Poſſibility of converting ſo barbarous a Nation. Aidane, a pious and prudent Man, was preſent, with others, when this Anſwer was returned, and, having heard him, ſaid, that he had not dealt with the People with that Gentleneſs and Condeſcenſion as was ſuitable for Babes in Chriſt; that he ought to have fed them with Milk, that is, the eaſy Doctrines of the Goſpel, till they were capable of more ſtrong Meat. Theſe Words ſo pleaſed the whole Aſſembly, that they all judged him the fitteſt Perſon to convert that People, and accordingly created him a Biſhop, and ſent him to preach the Goſpel to the Northumbrians.

Oſwald

Oſwald gladly received this Aidane, with ſome other Monks, into his Dominions, and having fixed his See at the Iſle of Lindisfarne, or Holy Iſland, as he deſired, gave him all the Encouragement and Aſſiſtance in preaching the Goſpel, that he could deſire: For he not only attended diligently himſelf to his Doctrine, but having learned the Scottiſh Language in his Baniſhment into that Country, he became an Interpreter of his Sermons to his Nobles and Commanders, till the Biſhop got a more perfect Knowledge of the Engliſh Tongue.

Aidane preſided here fourteen Years, and took immoderate Pains to convert the Nation, going on Foot into all Parts to preach the Word, and beſtowing what Gifts ſoever were given him by the Rich, for the Relief of the Poor. He died Auguſt 31, in the Year 651, with Grief for the Loſs of King Oſwald, who was treacherouſly ſlain by his Subjects twelve Days before, and was buried at Glaſtenbury.

We ſhall now proceed to give an Account of the Biſhops of Lindisfarne and Durham, in the Order of their Succeſſion, together with ſome Particulars of their Lives and Actions, as taken chiefly from the Records of the Cathedral Church, and for the moſt Part tranſlated from the Latin.

Finane, one of the Monks who came with Aidane to Lindisfarne, and founded the Church there, ſucceeded him. He baptized Penda, a Prince of the Mercians, or Middle Engliſh, and Sigebert, King of the Eaſt Saxons. He was Biſhop about ten Years.

After him Colman, another of the ſaid Monks, ſucceeded, and continued Biſhop three Years, and then reſigned his Biſhoprick, and returned to Scotland, his native Country, upon Occaſion of a Controverſy which aroſe about the Celebration of Eaſter.

Upon

Upon his Receſs Tuda was ordained Biſhop, and in the ſame Year died of the Plague, which then raged in Northumberland. After his Death the See was governed fourteen Years by Eata, then Abbot of Holy Iſland.

After this the ſaid Eata was made Biſhop of the ſame See, and continued ſo four Years; at the End of which Holy St. Cuthbert, who had been a Monk twenty-ſix Years, and had lived a moſt ſtrict and auſtere Anchoret's Life in Farne Iſland, for the Space of nine Years, was by a Synod of Biſhops elected Biſhop, and was afterwards conſecrated at York, by Theodore, then Archbiſhop of York, King Egfrid and ſeven Biſhops being preſent at his Conſecration, in the Year of our Lord 685, upon Eaſter Day, in the twelfth Year of the Reign of the ſaid King Egfrid.

It is to be obſerved, that St. Cuthbert was firſt elected Biſhop of Hexham; but as he choſe rather to live in Lindisfarne, or Holy Iſland, where he had been ſo long converſant, he made an Exchange with the ſaid Biſhop Eata, and ſo Eata was removed to Hexham, and St. Cuthbert remained at Holy Iſland, and continued Biſhop two Years; after which he reſigned his Biſhoprick, as knowing that the Time of his Death approached, as St. Bede recordeth it, and returned to his Anchoret's Life again at the Iſland of Farne, where, after a little Time, he departed this Life in the Year of our Lord 687.

It is worthy of perpetual Remembrance, that this moſt glorious Confeſſor, St. Cuthbert, was an Apoſtolick Man, admirable for every Kind of Virtue, plenteouſly replenished with the Spirit of Holineſs, an exact Mirrour of Juſtice, and an excellent Example of all Chriſtian Perfection. The aſtoniſhing Miracles which Almighty God wrought by this his glorious Saint, as well

well in his Life-time, as after he arrived at the Joys of Heaven, the venerable Bede (an holy Man, famous and revered throughout all Chriſtendom for his ſingular Wiſdom, Learning, and Sanctity) hath faithfully, ſincerely, and truly publiſhed to the World, as well in Proſe as in Verſe. Beſides many other exceedingly great Miracles, having from Time to Time been recorded by grave and reverend Men, as done by him, by Reaſon of which very many and great Privileges, Liberties, and Immunities, Lands and Poſſeſſions, by ſundry magnificent Princes, Noblemen, and others, were granted and given to the ſaid Biſhop's See and Church; many large Donaries ſent to his holy Sepulchre, as by the Records of the ſame Church, Reference thereunto being had, will more fully appear. This holy Man was undoubtedly a choſen Veſſel of the Holy Ghoſt, raiſed up for the the better Confirmation of the true Chriſtian Faith amonſt the People of our Engliſh Nation, whereunto within a few Years before they had been converted by St. Auguſtine, a Monk, and others purpoſely ſent from Rome, as related by St. Bede.

It is alſo to be obſerved, that the principal Occaſion of removing the See from one Place to another, and at the laſt to Durham, as will be hereafter-mentioned, was this, viz. The ſaid holy Father, St. Cuthbert, a little before his Departure out of this Life, amongſt other wholeſome Councils, and godly Admonitions, delivered to his Brethren, uttered theſe Words, or to the like Effect; that is to ſay, "If "you, my Brethren, ſhall at any Time be urged or "conſtrained unto one of theſe Extremes following, "viz. Either to ſubmit yourſelves to the Yoke and "Servitude of wicked and ungodly Pagans, or to fly "from this your Habitation and Country, I do much "rather wiſh and exhort you to chuſe the latter, and

"that

" that you carry my Bones away with you, and take " up your Abode and ſtay whereſoever Almighty " God ſhall provide for you." Theſe Words he then ſpake by the Spirit of Prophecy, foreſeeing the Perils of the Times to come; as the Sequel and Experience have ſince made it moſt apparent, as will be ſhewn hereafter. Upon St. Cuthbert's Deceaſe this See was governed by Wilfrid, Archbiſhop of York.

And then was choſen Eadbert, who continued ten Years. In this Biſhop's Time, on the 20th Day of March, eleven Years after the Deceaſe of St. Cuthbert, the Monks of this Place ſuppoſing that his holy Body had been conſumed and mouldered into Duſt, ſave the Bones, which they intended to take up, and place above Ground for Reverence Sake, when they opened the Sepulchre found the ſacred Corps, with all the Cloaths about it, wherein it was wrapt, whole, and the Body ſound, ſweet, and flexible, like unto a Man ſleeping (as St. Bede affirms.) So they took up the holy Body, and placed it above Ground in a new Shrine.

Eadfrid ſucceeded Eadbert, and continued twenty-four Years; and to him ſucceeded Ethelwold, and was Biſhop ſixteen Years. After him Cynwolfe was Biſhop fourteen Years, and then, waxing feeble by Reaſon of old Age and much Toil, he committed the Charge of his Biſhoprick to one Higbald, and gave himſelf up to Devotion. So the See was governed by Higbald in Cynwolfe's Life-time almoſt four Years.

After whoſe Death the ſaid Higbald was made Biſhop, and held the See twenty-two Years.

After him Egbert was made Biſhop, and continued eighteen Years, to whom Heathrude ſucceeded, and was Biſhop nine Years.

In his Stead Egrade was elected, and was Biſhop ſixteen Years. He built the Town and Church of Norham,

Norham, with the Town of Gedworth, and the Church and Town of Gainford, the Villages of Hecliff, Wycliff, and Billingham in Hartneſs. All which Villages he gave to the Church of St. Cuthbert for ever.

After him followed Eadbert, and was Biſhop eight Years; to whom ſucceeded Eardulph in the Year of our Lord 854, and continued Biſhop of Holy Iſland about twenty-one Years, or more (viz.) to the Year of our Lord 875. At that Time certain Danes and Pagans, Infidels of divers other Nations, invaded and deſtroyed this Nation in many Parts of it, and after a While Haldane, King of the Danes, with a great Part of the Navy and Army of the Infidels, arrived in Tynemouth Haven, intending to winter there, and in the Summer following purpoſed, with all his Power, to invade, ſpoil, and deſtroy the Country of Northumberland. Of which when Biſhop Eardulph had Intelligence, he and all his Clergy held a long Conſultation among themſelves, what Courſe was to be taken in that Extremity, to avoid the barbarous Cruelty of the ſavage and mercileſs Infidels: And in the End, calling to Mind the Words and Admonition delivered by St. Cuthbert to his Brethren a little before his Departure out of this Life (as before related) they took the Corpſe of that Saint, and according to his Advice fled with it from Holy Iſland, and ſo from Place to Place, to eſcape theſe wicked Pagans, without any certain Place of Reſt, for the Space of almoſt ſeven Years together, till at laſt they came to Craike, in Yorkſhire, where they abode about four Months, and then returned to Cheſter-le-ſtreet, where they placed the holy Corpſe of St. Cuthbert. Upon which alſo the See was transferred thither, where it continued many Years, as will be related hereafter.

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The ſaid Eardulph was Biſhop of Cheſter above eighteen Years, and died in the 46th Year of his Election and Conſecration.

Cutheard was made Biſhop in his Room, who purchaſed much Lands and great Poſſeſſions, and gave them to the Church of St. Cuthbert, as appears by the ancient Records of the ſame Church. He was Biſhop of Cheſter about fifteen Years.

After his Death Telrede ſucceeded in the See, and continued Biſhop fourteen Years and three Months.

Wigrede was elected after his Deceaſe, and continued Biſhop ſeventeen Years.

After whom Whrede was Biſhop three Years.

Then one Sexhelme was ordained Biſhop, but continued not above ſix Months: For being a covetous Man, and degenerating from the virtuous Life and Manners of his Predeceſſors, he was, by a Viſion from St. Cuthbert, in the Night, divers Times admoniſhed to depart from his Office: And in the End was ſo terrified, and ſeized with a ſudden and grievous Sickneſs, that he was obliged to retreat. Neither could he by any Means be cured, or have any Eaſe, until he went without the Limits of the Dioceſe towards York. After whoſe Departure Aldred was elected, and continued twelve Years.

After whom ſucceeded Elfligę, and was Biſhop twenty-two Years. But in the Year of our Lord 990, in the 12th Year of the Reign of Ethelred, King of England, Aldune was conſecrated Biſhop, and continued at Cheſter five Years and upwards. Though a Monk, as all his Predeceſſors were, he is ſaid to have been nobly deſcended, and was Tutor to the King's Sons, Edward and Alfred, with whom he afterwards went into Normandy, together with their Mother, Emma, to viſit Richard Duke of Normandy,

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her Brother. In the Year 995 (being the fifth or Beginning of the ſixth Year after his Conſecration, and the 113th after the Removal of the Biſhop's See from Lindisfarne, or Holy Iſland, to Cheſter in the Street) he was admoniſhed by an heavenly Oracle to fly from Cheſter with the holy Corpſe of St. Cuthbert, in order to avoid the Danger and Cruelty of the Danes, who now greatly infeſted the Coaſt, and who had not long before ravaged the Country, and had taken Bebbenburgh, an ancient City near Durham, by Storm, and rifled it. Whereupon the Biſhop, with his Clergy and People, old and young, fled with the holy Corpſe to Ripon, in Yorkſhire, and there remained about four Months, until ſuch Time as the Tumults and Troubles were blown over, and then they returned towards Cheſter. But when they came before the Wilderneſs, then called Dunholme, on the Eaſt of it, at a Place called Wardlaw, the Chariot wherein the holy Corpſe was carried miraculouſly ſtood ſtill, and could not be removed, neither by Man nor Beaſt. Upon which the Biſhop commanded a general Faſt to be kept for three Days, and continual Prayer to be made to Almighty God to know his Divine Pleaſure concerning the Corpſe of this glorious Confeſſor St. Cuthbert; and it was revealed by a Viſion from Heaven to one Eadmor, a virtuous Man, that the Corpſe ſhould be brought to Dunholme, the Place appointed for the future Repoſitory of their Saint.

When this was made known to the Biſhop, he and all his Company did with great Facility, much Gladneſs, and Comfort, take up the ſaid holy Corpſe, and brought it to Dunholme, a Place much more indebted to Nature for its Defence than its Fertility, it being a large Hill moated almoſt round by the River Wear, and rendered almoſt inacceſſible by the Woods and Thickets with which it was all grown over, ex-

cept a ſmall Plain in the Midſt of it, which had been cultivated. On this Plain they erected a little Oratory (or rather Arbor) with the Boughs of Trees, in which for the preſent they depoſited the ſacred Reliques. But having cut down the Wood, cleared the Ground, and made the Place habitable, they ſoon built a Church of Stone, called the White Church, which afterwards received the Name of Bow Church, quaſi Bough Church, whereinto the venerable Body was removed, and where it reſted as in a Chapel of Eaſe, till Aldhune raiſed a more noble and magnificent Structure for its Reception. In which Work he had the Aſſiſtance of Uthred, Earl of Northumberland, and all the People between Coquet and Tees, who thought themſelves ſufficiently rewarded for their Labour, by the generous Promiſes of great Rewards reſerved for them in the other World. After three Years Labour beſtowed upon it, the Church was with great Solemnity dedicated on the fourth of September, 999, and the ſacred Corpſe reverently depoſited therein, 312 Years after its firſt Interment in Lindisfarne, or Holy Iſland.

Styer, the Son of Ulfi, obtained Leave of King Ethelred to beſtow upon this Church, Darlington, and its Appurtenances, with other Lands. To which one Sanculf, a Nobleman, added Brydbyrig, Mordun, Sockburgh, Grieſby, cum ſacca & ſocca. Nor were they the only Benefactors to it at this Time: For Copſi, who was Deputy Governor under Toſti, beſtowed upon it the Church of Moreſham, in Yorkſhire, dedicated by Egelrick to St. Germanus, together with ſeveral Lands, (viz.) In Moreſham, ten Plough of Lands; in Thornton, two; in Gilbrough, one; in Redcliff, the Half of one; and in Toccotes, ten Ox Gangs.

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In 1018 the Country hereabouts was alarmed at the Appearance of a Comet, which, for 30 Nights together, threatened them with its fatal Influence, and was ſuppoſed afterwards to be the ſad Preſage of that terrible Deſtruction which ſoon followed, when the Scots invading Northumberland, made a general Havock of the People from the Tweed to the Tees. The good Biſhop, ſenſibly affected with the univerſal Slaughter of St. Cuthbert's Followers, died the ſame Year, in the 29th of his Conſecration, having ſat upwards of five Years at Cheſter, and between twenty-three and twenty-four at Durham. He was buried in the Chapter-houſe.

In 1020 Edmund, a ſecular Prieſt of noble Extraction, ſucceeded unexpectly, as ſome ſay, to this See. For the Clergy diſagreeing among themſelves about the Election of a Biſhop, the See was vacant almoſt three Years, till Edmund jocoſely aſked them "Why they did not think of him." Which Speech had a very different Effect from what he either deſigned or deſired: For they took it for a Motion of the Spirit, and elected him their Biſhop. But the ancient Records of the Church of Durham ſay, that he was miraculouſly elected by a Voice heard from the Tomb of St. Cuthbert, in the Time of Divine Service, three ſundry Times, naming the ſaid Edmund to be Biſhop. As the Chair of his Predeceſſors had always been filled by Monks, it was thought proper that he ſhould take upon him that Order before his Conſecration, which he accordingly did, and in the Year following was conſecrated at Wincheſter, by Ulſtan, Archbiſhop of York. In his Way Home he viſited the Monaſtry of Peterborough, where he met with one Elgerick, a Monk of that Place, whoſe great Piety and Learning ſo far recommended him to the Biſhop, that he took him with him to be his con-

ſtant Companion and Aſſiſtant, in the Government of his Dioceſe. He carried up and finiſhed the Weſt Tower of the Church, which was the only Part left unfiniſhed by his Predeceſſor, Aldhune. He was a good Man, and in great Favour with King Canute; ſo that in his Time the Church began to flouriſh. Nor was it an inconſiderable Addition to the Happineſs of it that the Danes were then converted to Chriſtianity, and that they who had burnt St. Cuthbert's Church in Lindisfarne, and ſpoiled his Patrimony, were become devout Worſhippers in that of Durham, and large Contributors to the Support of it. For Canute, their King, as if he intended to make Satisfaction for the Injuries his Predeceſſors had done, endowed it with many particular Donations, viz. Staindrop, Chapatun, Scottun, Wakerfield, Everwood, Acliff, Lutterington, Elden, Ingleton, Ticetea, Middleton, and Raby, where the Anceſtors of the Nevils (who lie interred in Staindrop Church) built the Caſtle, and held it of the Church of Durham, for the annual Rent of four Pounds and a Buck.

The Church had now for ſome Time enjoyed great Tranquillity, when in the Year 1035 Duncan, King of Scots, beſieged Durham with a numerous Army, but he was long valiantly repulſed by the Beſieged, and at laſt, in the Year 1040, totally defeated. His Horſe were put to Flight, and great Part of them ſlain. His Foot were all cut to Pieces, and he himſelf the next Year was murthered in Scotland, by the Treachery of Malcolm, his Couſin German, who thereupon took Poſſeſſion of his Throne.

In 1041 Edmund died at Gloceſter, where he then was with the King, from whence his Corpſe was brought to Durham, and honourably buried in the Chapter-houſe.

In

In the Year 1042 Eadred, a ſecular Prieſt, and Aſſiſtant to Edmund in the Government of his Dioceſe, having got into his Hands great Part of the Church's Treaſure, ſimoniacally purchaſed the Biſhoprick of King Hardicanute. But he did not long enjoy the Fruits of his Simony: God's juſt Vengeance did not permit him to execute the Function of a Biſhop; for the firſt Time he preſumed to enter into the Church, he was ſuddenly deprived of the Uſe of his Limbs, and lay Bed-ridden till the tenth Month of his Uſurpation, when he died, and was buried in the Chapter-houſe.

In the ſame Year, (viz.) 1042, Egelrick, with the Aſſiſtance of Earl Godwin, ſucceeded him. He pulled down the Church at Cheſter, which being built of Wood, had long ſtood a Monument of the Churches' Poverty, and in its Place erected a new one of Stone. In digging the Foundation he found a great Quantity of Treaſure, ſuppoſed to have been concealed there by W——, Secretary to Sexhelm, and ſome others, to ſecure it from the Tyranny and Avarice of his Maſter, who was formerly Biſhop of that See. This, with more that he had ſtolen from the Church, he ſent to the Monaſtry of Peterborough, where (as was before obſerved) he was formerly a Monk: And having firſt reſigned the See to his Brother Egelwin, in which he had preſided fifteen Years, he himſelf followed it thither not long after, and, it is ſaid, employed it in building Churches, making Bridges, and repairing the common Roads over marſhy Places. But being afterwards accuſed before King William the Conqueror of having robbed the Church of ſo much Money, he was called up to London, and at the ſame Time the King ſeized upon his Riches, and impriſoned him at Weſtminſter, where he died October 15, 1072.

In the Year 1056, and the 15th of Edward the Confeſſor, this Egelwine, a Monk, was confirmed in the See, by the Intereſt of Toſti, Earl of Northumberland, who, with his Wife Judith, beautified the Church with many rich and coſtly Ornaments. Egelwine had been Suffragan to his Brother Egelrick, and under him had the Care of the Temporalities of the See committed to him; from which he is ſaid to have raiſed no inconſiderable Sum. Upon the coming in of the Normans, he ſuffered in common with many others of his Brethren.

In 1096, and the third of William the Conqueror, the King having created Robert Conun, or Comyn, Earl of Northumberland, ſent him into that County to quaſh a Rebellion that began to ſhew itſelf in thoſe Parts. But coming to Durham with 700 Men, ſpoiling and cruelly killing ſome of the Inhabitants, the People of the Country roſe upon him in the Night, viz. —— February, and ſlew him and all his Men in the City of Durham, except one Man, who being grievouſly wounded, very narrowly eſcaped. To revenge which, the King himſelf that Year marched with his Army to York, ſpreading Deſolation through all the Country as far as Durham. So that for nine Years afterwards it never recovered itſelf, being inhabited only by wild Beaſts, or Men more ſavage than wild Beaſts, who lived upon Spoil and Rapine.

But the Biſhop, with the Clergy and People, apprehenſive of the Danger that threatened them from this Expedition, once more took up St. Cuthbert's Body, after it had reſted ſeventy-five Years at Durham, and fled with it towards Holy Iſland. In this Flight, being a little before Chriſtmas, they reſted the firſt Night at Jarrow, the ſecond at Bedlington, the third at Tughill, and on the fourth Day they came towards Holy Iſland; and the Sea being then at full, they thought they ſhould be conſtrained to wait till the

Time

Time of low Water, when they might paſs over on dry Ground: But the Weather being extremely cold, and the Night approaching, they were in great Diſtreſs and imminent Danger, till (the People lamenting and earneſtly praying to God for Succour) the Sea ſuddenly and miraculouſly opened itſelf, and afforded a Paſſage on dry Land to the holy Corpſe and Company; and when they were got to the Iſland, the Sea cloſed again, and took its accuſtomed Courſe.

Upon this great Miracle, the four ſecular Men who then carried the holy Body immediately renounced the World, and became Monks.

Here they continued about three Months and ſome few Days, till the Storm was blown over (1070) when the King going Southward, they returned to Durham, and on the —— of April replaced the ſacred Corpſe with great Solemnity in its former Repoſitory.

Egelwine, ill brooking the Weight of the Norman Yoke, and fearing to ſhare the ſame Fate which ſome others of his Brethren had lately met with, reſolved upon leaving the Kingdom. In Conſequence of this Reſolution, having poſſeſſed himſelf of a great Part of the Church's Treaſure, and provided every Thing neceſſary for his Voyage, he took Ship at Wearmouth, and ſet Sail, intending for Cologn, but was by Streſs of Weather driven into Scotland. Here he met with Morcar, Siward, Hereward, and others of the diſcontented Party, with whom he joined in taking up Arms for the Recovery of his Country's Liberty, prompted perhaps to take this Step by Malcolm, King of Scots, who might lend them his Aſſiſtance in Favour of Edgar Atheling, whoſe Siſter Margaret he had married. He was however ſeized, and by the King's Command committed to Priſon at Abingdon, where he died.

The See continued vacant one Year, and then, in 1072, Walcher, a ſecular Prieſt, and a Man of noble

noble Parentage, was conſecrated at Wincheſter.—This Biſhop finding that the Number of Monks was inconſiderable, and that the ſecular Prieſts obſerved the Rites of the Monks, in divine Service, propoſed to the Monks, to whom he had before committed the Monaſtries of Wearmouth and Jarrow, with their Appurtenances, after the Manner of the Church at Lindisfarne, to introduce them here, and that they ſhould perform divine Service without the Aſſiſtance of the ſecular Clergy, but he died in the ninth Year of his Conſecration, before he could accompliſh his Intention. For having bought the Government of Northumberland, he ruled ſo arbitrarily, and oppreſſed the People with ſo much Extortion, that he became odious to them, and upon going to Gateſhead, to ſettle ſome Controverſies between certain Northumbrians and his Servants, the People of the Country roſe upon him, and murthered him there, with ſundry of his Clergy, and all his Attendants, about an Hundred in Number, and burnt down the Church whither they had fled for Sanctuary, on the fourteenth of May, 1080.

The Monks got his Body privately, and conveyed it to Jarrow, in a Boat, and from thence it was carried to Durham, and buried with little Solemnity in the Chapter-houſe there, under the ſame Stone with Aldwine, without having his Name inſcribed upon it.

To revenge this deteſtable and ſacrilegious Murther, the Biſhop of Bath, Brother to King William the Conqueror, was ſent down with an Army, and, coming to Durham, put many to the Sword, and plundered and almoſt deſolated the whole Country; however, in the End, leaving a Garriſon in the Caſtle, he departed.

In this Biſhop's Time the ſaid King William, in his Return from Scotland, came to Durham, and pretended a Doubt whether the holy Corpſe of St. Cuthbert

bert reſted there or no, though he was ſufficiently informed of the Preſence and Incorruption of it by the moſt ancient, grave, and creditable Men of the Country, yet he would not believe it, but intended to open the holy Sepulchre, and view the Corpſe, threatning that if the bleſſed Body was not there, in ſuch Manner as he was informed, he would put to Death all thoſe who had affirmed it to be as aforeſaid. Whereupon, in Time of divine Service in the Forenoon, he appointed certain Abbots, Priors, and other religious Perſons to open the Sepulchre, he himſelf ſtanding by: But he was ſuddenly, before the whole Aſſembly, ſtricken with an extreme Heat, Fury, and Sickneſs, ſo that he could not endure it, but was conſtrained forthwith to depart out of the Church, and, with all poſſible Haſte, taking his Horſe and leaving a ſumptuous Banquet that was prepared for him, he poſted away from Durham, and could not be at Reſt, but ſtill ſpurred and urged forward his Palfrey, till he got to the River Tees. Some reported that the ſaid King in his extreme Haſte took his Way down the Lane, now and ever ſince that Time called King's Gate, in the North Bailey, in Durham.

After the Death of Walcher the See was vacant ſix Months and ten Days, and in 1081 William de Carileph, a Monk, was conſecrated Biſhop on the third of January: Being acquainted with the Intention of his Predeceſſor Walcher, concerning the Introduction of Monks at Durham, and imagining that ſome of the ſecular Clergy there were the Cauſe of that Biſhop's Death, transferred the Clergy from this Place to the Churches of Auckland, Darlington, and Norton, and introduced here the Monks of Wearmouth and Jarrow; having obtained for this Purpoſe Permiſſion from the King, relying moreover upon Apoſtolical Authority. He alſo obtained Hovedenſhire of King William

William I. and Alvertonſhire of William II. He alſo added ſeveral Lands to the Church for the Emolument of the Monks. This Biſhop was for a Time very familiar with King William Rufus, but afterwards the King conceiving ſome Diſpleaſure againſt him, upon the falſe Suggeſtions of his private Enemies, baniſhed him the Realm, and ſeized the Biſhoprick, and kept it in his own Hands for three Years.

The Biſhop fled into Normandy, and was honourably entertained by the Duke of that Name. In the mean Time the See was governed by the Prior of Durham, at the King's eſpecial Appointment. And during this Period the Monks of Durham built their Refectory, or Dining-hall. But in the third Year of the Biſhop's Baniſhment the King had certain of his Soldiers beſieged in a Caſtle in Normandy, who, at the very Point of being ſurprized and taken by the Enemy, were nevertheleſs delivered by Means of the Biſhop, by whoſe Mediation and Entreaty the Siege was raiſed, and the King's Soldiers diſmiſſed.

By this faithful Service the King's Wrath was pacified, the Biſhop received to Favour, and reſtored to his Dignity and Place, with all their Privileges.

On his Return to England he brought with him many Books and Church Ornaments, which he generouſly gave to the Church of Durham. In the ſecond Year of his Reſtoration, in 1093, this magnificent Prelate, not content with the Smallneſs and Homelineſs of the Church built by Aldhune, pulled it down, and inſtead thereof began to erect that large Structure ſtill remaining. The three firſt Foundation Stones were laid on the 11th of Auguſt, 1093, or as others ſay, on the 12th of Auguſt, in the next Year, by that virtuous Prince Malcolm, King of Scotland, the Biſhop himſelf, and Turgot, the Prior of Durham, afterwards Biſhop of St. Andrews, in Scotland. But in the third Year

Year after the Foundation of the Church was laid, William, after he had been Biſhop about fifteen Years, died at Gloceſter, on the ſecond of January, 1096, from whence his Body was brought to Durham, and there ſolemnly buried in the Chapter-houſe, not far from Biſhop Walcher, with much Lamentation of the Clergy and People. The aforeſaid Church was finiſhed in about twelve Years.

In 1099, after a Vacancy in the See for three Years, Ranulph Flamberd, of the ſecular Order, and commonly called the King's Chaplain, was conſecrated Biſhop of Durham. He was in great Credit with King William Rufus, who made him his Treaſurer and Chancellor, being expert in ſqueezing Money, right or wrong, from the People, becauſe he ſaw that it pleaſed his Maſter, who protected him againſt all Complaints. But in the Reign of Henry I. he was for a certain Time baniſhed the Realm, and ſo fled into Normandy. The King in the mean Time ſeized upon the See, and diſmembered it of Hexham and Carliſle, both which, from the Days of St. Cuthbert till that Time, had ever been under the Juriſdiction of the Church of Lindisfarne, or Durham. He likewiſe vacated the Charter of King William, wherein he had confirmed to that Church all its ancient Privileges and Poſſeſſions.

In 1101 Duke Robert began to caſt an envious Eye upon his Brother, King Henry I. and reſolved to attempt that Crown, which he concluded to be his own Right, excited thereto by Ralph and others, who ſoon after accompanied him in his Expedition into England. But a Peace being concluded between the two Brothers, through the Mediation of the chief Men on both Sides, it was made one of the Conditions of it, that all offending Perſons ſhould have their Honours and Eſtates reſtored to them. Hereupon Ralph was again

again ſeated in the Chair of Durham, though all the Cunning and Addreſs he was Maſter of could never procure him the leaſt favourable Regard from that Prince. Vaſt Sums of Money were extorted and expended by him for that Purpoſe; but in vain. No Influence of Bribery or Corruption could ever regain him that Power and Confidence he had ſo highly abuſed, and ſo juſtly forfeited. However he vigorouſly promoted that excellent Work which his Predeceſſor William had begun, and carried up the new Church from the Foundation almoſt, to the Roof. He built all the Town Wall of Durham from the Church End to the Caſtle. He cauſed many Dwelling-houſes, then built between the Caſtle and the Church, to be pulled down and deſtroyed; and reduced into a ſpacious Plain, that Space or Parcel of Ground, now commonly called the Place Green. He fortified the Mound, and the Banks of the River Wear. He Built a fine Stone Bridge over the ſame River, called *Framwelgate Bridge*. He alſo built an Hoſpital at Kepier, and the Caſtle at Norham upon an high Rock, near the River Tweed, the better to withſtand the Incurſions of the Scots, who at that Time made frequent Inroads into this Kingdom. He was Biſhop twenty-four Years, and in his Time, namely, in the Year 1104, in the third Year of the Reign of Henry I. and 418 Years after the Deceaſe of holy St. Cuthbert, upon Account of a Diſpute that happened among certain Prelates, ſome doubting, or denying, that the Corpſe of St. Cuthbert could continue uncorrupted for ſo many Years; others affirming and avouching its Incorruption, (alſo at the ſame Time the new Church, founded by Biſhop William, was almoſt finiſhed, into which the Holy Corpſe was to be transferred) the holy Sepulchre was opened by a ſelect Number (above ten) of reverend Monks,

and

and the holy Body (with all Things about it) found whole, ſound, uncorrupted, and flexible, having its natural Weight, and full Subſtance of Fleſh, Blood, and Bones. A moſt heavenly fragrant Smell proceeded from it, and it was brought forth and ſtrictly examined, and expoſed to the View of above Forty in all, of Noblemen and others of the Clergy and Laity, ſuch as were deemed worthy and fit to be Eye-witneſſes of ſuch a rare and reverend Spectacle.

The holy Corpſe was alſo immediately after the Examination of it, with ſundry other Reliques found there, brought forth, and carried in Proceſſion with great Solemnity, before all the People, round about the new Church. The Proceſſion ſtopped at the Eaſt End till the Biſhop made a Sermon; after which the Corpſe was carried, and reverently placed within the Church, in a ſumptuous Sepulchre prepared for that Purpoſe.

The See was vacant five Years, after which, in 1133, Galfrid Rufus, Lord Chancellor to King Henry I. was conſecrated at York, Auguſt 6, by Thurſton, Archbiſhop of York, and enthroned Auguſt 10. He built the Caſtle at Northallerton, and gave it to his Grandſon, or rather his Son William, whom he married to a Grand-daughter of the Earl of Albemarle. He alſo built the Chapter-houſe, as it now is. He died the ſixth of May, 1140, having been Biſhop eight Years, and lies buried in the Chapter-houſe.

The See was again vacant three Years, through the Diſturbances occaſioned by one William Comyn, a Scottiſh Clerk, brought up from his Youth under Galfrid, who upon his Death, without any lawful Election, or Authority, had uſurped it. He was Chancellor to David King of Scotland, whom he had engaged in his Intereſt, and by whom he was encouraged

couraged and supported in this Attempt. This Comyn had also by his Subtilty, seduced and drawn into his Faction all the Gentlemen of the Country, saving one Roger Conyers, who valiantly withstood him to the last, yea, and fortified and defended his House at Bishopton, against the said Comyn and his Confederates.

But after three Years William de St. Barbara, Dean of York, was elected Bishop, and consecrated June 20, 1143, by Henry, Bishop of Winchester, the Pope's Legate, then in England; but he underwent many and great Troubles, by Means of the aforesaid Comyn, before he could quietly enjoy his Dignity; yet Comyn in the End, though he was mightily supported by the King of Scots, was forced to submit to the Bishop, and had Penance enjoined him for his heinous Offence. William was Bishop nine Years, and died on the fourteenth of November, 1152, and was buried in the Chapter-house.

He was succeeded by Hugh Pudsey, or Pursar, (Hugo de Puteaco) a secular Priest, of noble Extraction, Lord Chief-Justice, Treasurer of York, and Archdeacon of Winchester. Hugh was so warmly opposed by the Archbishop of York, that he was obliged to go to Rome, and was consecrated December 20, 1153, by Pope Paschalis II. being, as it was said, but twenty-five Years of Age. He was Bishop almost forty-two Years, and did many good and memorable Things in his Time. He built, at the West-End of the Church, the Chapel called the Galilee, and the Feretory of the venerable Bede. He also built the Church at Darlington, for a Dean and six Prebends; and the great Mansion-house there. He founded and endowed the Hospital at Sherburn, near Durham, with large Possessions; the Priory at Finchley, for thirteen Monks; and an Hospital at Allerton. He built

built Elvet Bridge, with the Borough of Elvet; which Borough, with all its Appurtenances, he freely gave to the Monks of Durham, becauſe of Right it formerly appertained to them. He repaired the Town Wall of Durham, from the North Gate to the South Gate thereof. He repaired many Parts of the Caſtle of Durham, which in his Time were burnt down. He likewiſe fortified the Caſtle of Norham with a very ſtrong Tower; and the Town of Allerton. He purchaſed of the King the Earldom of Northumberland, and the Manor of Sadburgh, which formerly belonged to the Church, for eleven thouſand Pounds, (viz.) To hold the Earldom during his Life, but Sadbergh for him and his Succeſſors for ever. He left many valuable Ornaments to the Church, and was a ſtrenuous Aſſertor of the Rights and Liberties of St. Cuthbert. He died at Hoveden, March 3, 1195, and was buried in the Chapter-houſe.

After a Vacancy in the See of almoſt two Years, one Philip, of (Pictavia) Poictou, or Poictiers, a familiar Friend and Favourite of King Richard I. was by his Interceſſion elected Biſhop, and afterwards conſecrated at Rome, by Pope Celeſtine, May 12, 1197. The King granted him the Royalty of Coinage, and from him the Burgeſſes of Gateſhead obtained ſeveral Privileges, and particularly a Grant of Forage. He greatly diſturbed the Monks at Durham, concerning their ancient Privileges. He went in Pilgrimage to Compoſtella, in 1200, and perſuaded King John not to regard the Pope's Curſes, and ſo was excommunicated with that King, in which State he died, April 22, 1207, and was privately buried in unconſecrated Ground without the Precincts of the Church of Durham, by Lay People only; but his Tomb-ſtone was afterwards removed to the Chapter-houſe.

After his Deceaſe the See was vacant five Years, ten Months, and twenty-four Days, and then, in the Year 1214, it was given to

Richard de Mariſco, Chancellor to King John, and Dean of Saliſbury, by Gualto, the Pope's Legate, and was conſecrated by Walter Grey, Archbiſhop of York. At firſt, being greatly ſupported by the King, he various Ways moleſted the Monks at Durham, concerning their Rights and Privileges, and took divers Things from them. But in his ſecond Year he confirmed to the Prior and Convent their ancient Liberties, according to Biſhop William's Charter, and appropriated the Church of Dalton, and confirmed the Appropriation of Aycliff and Pittington. He was a Prodigal Prelate, and left the See very much in Debt. He was Biſhop eleven Years, and died at Peterborough, from whence his Body was brought to Durham and buried.

To him ſucceeded Richard, ſirnamed the Poor, (Pauper) who was tranſlated from Saliſbury to this Place in the Year 1226, where he made himſelf honourable, by clearing his Predeceſſor's Debts. He died April 15, 1237, and was buried in the Nunnery at Tarent, built by himſelf. His Death made Way for the learned and pious

Nicholas Farnham, who was the Queen's Phyſician. He founded the Hoſpital of St. Edmund, in Gateſhead. He would hardly accept the Charge, and within nine Years obtained Leave of the Pope (eight Years before his Death) to reſign it. He died at Stockton, 1257, and was buried in the Chapter-houſe at Durham, and then

Walter de Kirkham, Dean of York, a Monk, and the Founder of Kirkham Abbey, was choſen in his Room, December 5, 1249. We meet with an Indulgence granted by him, in the eighth Year of his

Ponti-

Pontificate, for twenty Days, to all those who would assist, either with Money or Labour, in repairing the Bridge over the River Tyne; which being originally built of Wood, was burnt in the Year 1248; in the Room of which there was erected one of Stone, a third Part of which was always repaired by the Bishop. He died Aug. 9, and was buried at Durham, in the Chapter-house, August 16, 1260. His Successor was

Robert Stichel, then Prior of Finchley, who founded the Hospital at Greatham, and endowed it with the forfeited Estate of Simon de Monfort, Earl of Leicester. He was Bishop fourteen Years, and died at a certain Castle, called Arbipellis, and was buried at a Monastry of the Benedictine Order, but his Heart was brought to Durham, and there buried in the Chapter-house. After his Decease

Robert of the Isle (de insula) Prior of Finchley, obtained the See. He appropriated the Church of Middleham to the Monks of Finchley, and gave the Advowson of the Church of Meldon to the Prior and Convent of Durham. He was Bishop nine Years, and died at Middleham, June 7, 1283, and was buried in the Chapter-house at Durham, before the Bishop's Seat, under a beautiful Stone, curiously engraven, and adorned with Images. He was succeeded by

Anthony Beck, Archdeacon of Durham, a Man of great temporal Estate, and for his many good Actions justly esteemed the greatest Prelate that ever sat in this Chair. He was consecrated at York, where King Edward himself was present, with a great Number of the Nobility. At Home he made his Name dear to his Subjects, by many religious Foundations; amongst which are reckoned a collegiate Church at Chester-le-Street. He converted his House at Auckland into a Castle, beautified the Chapel there, and placed a Dean

ſix Prebendaries in it. Abroad he was dignified with the Government of the Iſle of Man, by the King, and with the Title of Patriarch of Jeruſalem, by the Pope. He was a Man of Letters, and a zealous Encourager of learned Men. No Subject in England was comparable to him for Courage, manly Behaviour, and Power. At one Time he had preſent with him, at the King's Wars in Scotland, twenty ancient Bearers of his own Family. He commonly retained upwards of one hundred and forty Men in Livery, ſo that in this Reſpect he was more like a ſecular Prince than a Prelate. Once upon a great Dearth in London, he gave Forty Shillings for Forty Herrings. A Piece of Cloth of great Price was offered to be ſold, and one happened to ſay, "That the Biſhop of Durham "durſt not buy ſuch a dear Piece of Cloth;" upon hearing of this, the Biſhop bought it, and ordered it to be cut to Pieces, and made into Horſe-cloths. But the King conceiving ſome Diſpleaſure againſt him for divers Reaſons, but chiefly for that he would not obſerve a certain Agreement made between him and the Prior of Durham, by the Mediation of the ſaid King, the King ſeized the Biſhoprick, with all its Liberties and Privileges, and kept the ſame in his own Hands. He alienated Barnardcaſtle from the Biſhoprick, and gave it to the Earl of Warwick. He alſo gave Hart and Hartneſs to Robert Clifford, with ſeveral other Things which the Biſhop then had, and held Jure Regali, by Forfeiture of War, from Robert Bruce and others: But in the King's Charter, or Grant, to the ſaid Clifford this ſpecial Clauſe was inſerted, viz. "The Right of the Church of Durham "always ſaved." This Grant was confirmed by the Chapter of Durham. The King alſo took from the Biſhop, Werke, in Tindale, and Penrith, with the Church of Simonburn. Before this Time the Biſhops

of

of Durham had vaſt Privileges within the Biſhoprick, inſomuch that the King going into Scotland one of his Servants unfortunately fell from the King's own Palfrey, and was killed. Whereupon the Biſhop cauſed the King's Horſe to be ſeized, and had him as a Deodand. Neither before that Time did the King, or his Officers, intermeddle with the Matters in this Biſhoprick. He built the Caſtle of Somerton, near Lincoln, with the Manor of Eltham, near London, and afterwards gave the ſaid Caſtle to the King, and Eltham to the Queen. He died at Eltham, on the third Day of March, 1313, after he had been Biſhop about twenty-eight Years. His Body was brought to Durham, and honourably buried in the North Part of the Church, contrary to the Manner and Cuſtom of his Predeceſſors; he being the firſt Biſhop that ever was buried in the Abbey Church. For none of his Predeceſſors preſumed to be buried in that Church, out of Reverence for the holy and uncorrupted Body of the bleſſed St. Cuthbert, which reſted there.

Although this Biſhop builded much, retained many Servants, and kept a moſt ſumptuous Houſe, yet he died very rich, and left greater Gifts to the Church of Durham than any of his Predeceſſors had done.

Richard Kellow, a Monk at Durham, his Succeſſor, was elected the 20th of March, 1313. In his Time the City of Durham was burnt down by the Scots, during his Abſence at the Sitting of the Parliament, and a great Part of the Biſhoprick ſpoiled and laid waſte; inſomuch that the Inhabitants of the Country were forced to make a Truce with them for a certain Time, for which they paid a thouſand Marks. This Biſhop, though he enjoyed the See only about five Years and an Half, yet he ſpent much in Building at Middleham and Stockton, and Welhall, about ſixteen Miles diſtant from London. He died at Middleham,

dleham, and was buried in the Chapter-house at Durham.

His Death made Way for Lewis Beaumont, then Treasurer of Salisbury, a Person descended of the Royal Family of France, and Cousin German to the then Queen of England, but so illiterate that he could not read the Bull of his own Consecration; yet through his Interest at Court he proved a great Benefactor to the See, by defending its Rights, and recovering what had been taken from it in his Predecessor's Time.

This Bishop intending to have been consecrated and installed at Durham upon St. Cuthbert's Day, in September, 1317, by two Cardinals of Rome, who were sent into England, and were at that Time going into Scotland, to conclude a Peace between the Kings of England and Scotland: But the Cardinals, accompanied by Bishop Lewis and his Brother, were robbed of every Thing they had, save their Horses, at Roschicford, between Ferryhill and Woodham, in the County of Durham, by one Gilbert Middleton, Keeper of Mitford Castle. The Bishop and his Brother were carried Prisoners to Mitford Castle; For which heinous Offence Gilbert was afterwards apprehended in the said Castle, and thence carried to London, where he was hanged, drawn, and quartered, and his Quarters were sent to four remarkable Towns in the Kingdom, there to be hung up in conspicuous Places, by Way of Terror and Example, and Mitford Castle was demolished by the King's Order. The Bishop was afterwards consecrated on our Lady-day, in Lent, 1318. He strenuously asserted the Rights of his Church against the Archbishop of York, for the Liberties of Allertonshire, and against the Earl of Warwick for Barnardcastle, and also against Lord Clifford for Hartness. At that Time it was publickly declared in Parliament, that the Bishop of Durham ought,

within

within the Liberties of the Biſhoprick, to have the Forfeitures of War, &c. as the King has elſewhere in England. He commenced a Suit againſt one Darcie, for the Church of Simonburn, but he died before any of the Suits were determined. He built the Hall and Kitchen at Middleham, and founded a Chapel there, but before the Walls were finiſhed he died ſuddenly at Brantingham, within the Dioceſe of York, Sept. 28, 1333, from whence his Body was brought to Durham, and ſolemnly interred in the Cathedral, before the high Altar, under a beautiful Marble Stone ſumptuouſly beſet with Braſs, and curiouſly engraved with Images, which he cauſed to be prepared in his Lifetime for that Purpoſe. He was Biſhop of Durham ſixteen Years and eight Months.

Thomas de Bury, his Succeſſor, born at Edmondſbury, who had been Tutor to Prince Edward, afterwards King Edward the Third, was at his Inſtance elected Biſhop, 1333. He was much eſteemed for his Learning; and though his great Knowledge in State Affairs gained him frequent Employment at Court, and in Embaſſies, he omitted no Opportunity to apply to his Studies. He wrote ſeveral Books, the Chief of which is ſtiled Philobiblus, and is ſaid to have had a greater Library than all the Biſhops of England beſides, which he left to a College in Oxford, and allowed Salaries to five Students to take Care of it. He was five Years Clerk to the Privy Seal before he was Biſhop, in which Time he made two Journeys to Rome, to Pope John, in the former of which he was ordained principal Chaplain of the Pope's Chapel, and received from the Pope a Rocket inſtead of a Bull, to have the firſt Biſhoprick that ſhould become vacant in England. At the ſame Time he was promoted to Eccleſiaſtical Benefices in England to the annual Value of five thouſand Marks.

Whenever

Whenever he came into the Presence of the Pope, or Cardinals, he was attended by twenty Clerks, all dressed in the same Manner, and also with thirty-eight Servants in the same Livery. He was consecrated by the Archbishop of Canterbury, and the next Year he was made Treasurer of England. At his Installation by William Cowton, Prior of Durham, he made a most sumptuous Banquet; at which were present the King and Queen of England, the King of England's Mother, the King of Scotland, two Archbishops, five Bishops, seven Earls, and their Countesses, and all the Nobility South of Trent; many Knights and Esquires, but many more Abbots, Priors, and other religious Persons, with almost an infinite Multitude of the common People. In the same Year he was made Lord Chancellor of England, and within the Space of nine Months following, he was sent Embassador to the King of France five several Times, viz. Thrice to Paris, once to Brabant, and once to Antwerp. This Bishop caused to be distributed to the Poor every Week, besides the common Dole of Fragments at his Gate, twenty-eight Quarters of Corn ready baken into Bread; and if any of the Poor remained unserved, after the Distribution was made, to each was given a Halfpenny in Money. Moreover, at other Times, he gave much Alms; for commonly when he travelled between Durham and Newcastle, he distributed to the Poor the Sum of thirteen Pounds; between Durham and Stockton, six Pounds six Shillings and Eight-pence; between Durham and Auckland, three Pounds Six Shillings and Eight-pence; between Durham and Middleham, five Pounds. He for the most Part retained in his Family eight of the most learned Doctors of Divinity that could be found in England; with whom he delighted much to converse. He died at Auckland the fourteenth of April,

April, 1345, from whence he was brought to Durham, and honourably interred, before Mary Magdelene's Altar, in the South Part of the Cathedral.

Thomas Hatfield, Secretary of State to King Edward III. and Lord Privy Seal, obtained the next Promotion to this See. He was elected the eighth Day of May, at the King's Requeſt; and put into the See by the Pope, and conſecrated the tenth of July following. He built a Monaſtry for Carmelites at Northallerton, in Yorkſhire, and a noble Palace in London for himſelf, and the Biſhops his Succeſſors. Alſo many other Buildings and Repairs. He erected a ſtrong Tower in the Caſtle of Durham, for the better Defence of it and the Town. He founded Durham College, in Oxford (afterwards called Trinity College) for eight Monks, Students in Divinity, and eight Scholars. To every Monk he allowed for his Maintenance ten Pounds a Year, and to each of the Scholars, three Pounds Six Shillings and Eight-pence a Year. For this Purpoſe, and alſo for making convenient Buildings for their Habitation there, he cauſed five hundred Marks to be paid into the Hands of one John Barrington, a diſcreet Monk of the Church at Durham, for the purchaſing of Lands and Poſſeſſions to be appropriated to this College. This worthy Act was approved, ratified, and confirmed by the Prior and Convent at Durham. And though this Biſhop expended exceedingly large Sums in Building, in Alms to the Poor, and in Hoſpitality and Houſe-keeping, yet he died very rich, and gave more Gifts to the Church of Durham than any of his Predeceſſors. He died at his Manor of Alſond near London, in the Year 1381, from whence his Body was brought to Durham, and buried with great Solemnity, in a Tomb prepared by himſelf, on the South Side of the Reveſtry Door.

In

In this Biſhop's Time, in the Year 1346, the famous Battle of Durham was fought, when David Bruce, King of Scots, invaded England with a powerful Army, and proceeded without much Reſiſtance till he came near the City of Durham, on the Weſt Part of it, where he and his Army were moſt valiantly encountered by the Inhabitants of the Country, and entirely diſcomfited. The King himſelf with ſeveral of his Nobles were made Priſoners, and a great many of his Subjects of all Sorts ſlain on the Field of Battle. Robert Bruce, the King's Brother, afterwards King of Scotland, with thoſe under his Command, were beaten out of the Field, and fled. In this Battle were preſent two Noblemen, and worthy Chieftains, (viz.) Ralph Nevil, Earl of Weſtmorland, and John his Son and Heir; who in this dangerous Conflict ſhewed themſelves moſt loyal Subjects, and Men of great Magnanimity, and martial Valour; inſomuch that the glorious and memorable Victory then atchieved by the Engliſh, was chiefly, under God, aſcribed to the ſaid two Nevils. Upon this Occaſion the famous Stone Croſs, commonly called Nevils' Croſs to this Day, was erected upon the Field of Battle, as a Trophy, and notable Monument of the ſaid Victory, but which of late Times was by ſome malicious Perſons, in the Night-time, thrown down and defaced. The ſaid Ralph Nevil was the firſt Secular, or Layman, that was buried in the Cathedral Church of Durham. Leave was granted him by the Prior and Convent, at his own earneſt Petition, to have a Burial-place for himſelf and his Wife Alice, between two Pillars, on the South Part of the Church. In Conſideration of which he and his Wife gave large Gifts to the Church. This Ralph Nevil died in the Year 1367; his Wife, in 1374. John Nevil his Son, and Maud his Wife, were afterwards buried near the ſaid Ralph Nevil.

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The two Tombs wherein theſe two Noblemen and their Wives were interred, were greatly defaced after the famous Battle between the Engliſh and Scots at Dunbar, and indeed the whole Church, by the Scots Priſoners, of which no leſs than four thouſand five hundred were put into this Cathedral.

This John Nevil, out of mere Devotion, in his Life-time cauſed a ſumptuous Sepulchre of Marble, or Alabaſter, to be made at London, for the holy Corpſe of St. Cuthbert, which coſt him two hundred Pounds. He alſo gave four hundred Pounds, and the Prior and Convent one hundred and twenty-three Pounds Six Shillings and Eight-pence, towards putting up the fine new Free-ſtone Work on either Side of the high Altar, which was brought from London by Sea, ready wrought. Robert Barrington, then Prior of Durham, employed ſeven expert Maſons, who were almoſt a whole Year in doing it, and to whom, beſides their Wages, he allowed Meat and Drink till the Work was finiſhed, in 1380.

John of Fordham, one of the Canons of York, Dean of Wells, and Secretary to the King, ſucceeded him. He was conſecrated at Lambeth, 1382, and after ſeven Years was deprived of his Biſhoprick, by the Intereſt of a Faction; but their Power being leſſened, he was the ſame Year promoted to the See of Ely, and to the Dignity of Lord Treaſurer, and no Doubt would have been reſtored to Durham, had it not been filled with a very worthy Perſon,

Walter Skirlaw, who was tranſlated hither from the See of Bath, the third of April, 1389. He was Biſhop of Durham about eighteen Years, in which Time he built a good Stone Bridge at Shinkcliff, and another at Yarm; for the Maintenance of which he purchaſed Lands, and aſſigned them to that Uſe. He alſo built the Bridge, and great Stone Gates, at

Auckland, at his own proper Charge. The high Steeple of Holden was built by him, for the Refuge and Security of the Inhabitants of the Town, from the Inundation and Overflowing of the Water, whenever it ſhould happen.

He was at great Expence in repairing Holden Church, and the Manor-houſe, and building the fine Chapter-houſe adjoining the Church. He built the Abbey of Skirlaw, in Holderneſs, and a great Part of the Steeple and Lanthorn of York Minſter, in the Middle of which his Arms were placed. He alſo founded a Chantry in the South End of the Croſs Iſle of the Minſter. He expended ſix hundred Pounds in building a great Part of the Cloyſters at Durham, and gave two hundred Pounds more in Money for carrying on the Work. Moreover his Executors, by his ſpecial Injunction, gave four hundred Pounds towards finiſhing the ſaid Cloyſters. He gave two hundred and twenty Pounds towards building the Dortory, or Dormitory. In all theſe Buildings he cauſed his Arms to be put up, (viz.) Three Rods, or Spells, croſs-wiſe, tranſverſed in the Form of a Sieve or Riddle; whence ſome have inferred that he was a Sievemaker's Son at Shinkcliff, near Durham. He died in 1406, and lies buried in the North Side of the Quire in the Church of Durham, betwixt two Pillars, under a beautiful Marble Stone, curiouſly beſet with Braſs and Images, with his own Effigy in the Midſt. His Burial place was formerly environed with Iron Palliſadoes of neat Workmanſhip, but were ſince taken away, and a Stall, or Pew, for Women erected upon the Place.

Thomas Langley, Chancellor of England, ſucceeded him. He was Biſhop of Durham thirty-one Years. He expended about five hundred Pounds in repairing the Galilley, at the Weſt End of Durham Abbey,

Abbey, and founded the Marble Chantry in it, and put his Arms over the Door. He founded the Grammar and Muſick Schools, upon the Place Green; and gave two hundred and thirty-eight Pounds towards finiſhing the Cloyſters. He built the Gaol and Gaol Gates very grandly, which before were nothing but Ruins. He built the Weſt Gate of Holden, and ſome good Rooms adjoining the ſame. He was Biſhop of Durham in three ſeveral Reigns, viz. of Henry the Firſt, Second, and Third, of whom he was greatly honoured, and for his ſingular Wiſdom advanced to great Authority in the Commonwealth. He recovered, in the King's Court, in the Right of his Church, from the Mayor and Burgeſſes of the Town and County of Newcaſtle upon Tyne, the Third Part of Tyne Bridge, towards the South, with the Tower built thereupon by the ſaid Mayor and Burgeſſes; and all Rights and Privileges thereunto belonging; whereof Seiſin and Poſſeſſion were taken for the Biſhop's Uſe, by Virtue of a Warrant of Attorney from the Biſhop, by Sir Ralph Ewry, and other two joined with him, aſſiſted by many Knights, Eſquires, and others, ſome of whoſe Names are as follow, (viz.) Knights of the Biſhoprick, John Lumley, Ralph Ewrie, Robert Hilton, William Foulthorp, William Tempeſt, Thomas Surtees, Robert Conyers, William Clayton, then Sheriff of the County, John Cowyche, William Lumley, Thomas Lambert, and William Ewrie: Knights of the County of Northumberland, Robert Ogle, John Bartram, John Widdrington, and John Middleton: Knights of Weſtmorland, Chriſtopher Moreſby, and William Oſandlaw: Eſquires, Robert Ewrie, William Bowes, John Conyers, William Lambton the Elder, and the Younger, Hugh Burninghill, John Mordon, William Billingham, John Belthis, Henry Tailbois, Thomas Garbois, John Hutton, Wil-

liam Hunton, Thomas Cooke of Fiſhburn, with five other Eſquires. He by his Intereſt got a Font placed in the Galiley of Durham, where all excommunicated Perſons might baptize their Children, and have other Sacraments adminiſtered, which they could not have in any other Place in England, during the Interdict. He died the 20th of November, 1437, and was buried in the Chantry founded by himſelf, in the Galiley, as was ſaid before, under a fine Marble Tomb, upon the End of which his Arms were engraven.

Robert Nevil, who ſucceeded him, was tranſlated to this See from Saliſbury the 27th of January, 1437. He was one of the Sons of the Earl of Weſtmorland, who had twenty Children, who all lived to be extraordinarily preferred, and provided for. He built the Exchequer before the Caſtle Gates, upon the Place Green, with all Edifices, Chambers, and Offices of the ſame, where the Courts of Chancery, Common Pleas, &c. are kept. He was Biſhop of Durham nineteen Years. He died in the Year 1457, and was buried in the Nevils' Tomb, in the South Part of the Cathedral, although by his Will he ordered himſelf to be buried in the Galiley, near St. Bede.

Laurence Booth, Archdeacon of Richmond, ſucceeded him, and was conſecrated the 15th of September, 1457. He was Maſter of Pembroke Hall, which he kept till he died, Chancellor of Cambridge, and Lord Chancellor of England in 1473. He built the College Gates at Auckland, with ſome adjoining Edifices, on both Sides of the Way, at his own Expence. After he had been Biſhop of Durham about twenty Years he was tranſlated to York, and was buried in Cawood Church, near that City.

William Dudley, Dean of Windſor, of the noble Family of the Dudleys, ſucceeded him, and after a ſhort

a ſhort Pontificate of ſix Years, died and was buried at Weſtminſter, in 1483.

Then the See was given to that learned Man, John Sherwood, who was ſent Embaſſador into Italy, where he collected many great Greek Books. He died in the Year 1494.

Richard Fox, after his Death, was removed hither from Bath and Wells. This Biſhop altered the great Hall in the Caſtle of Durham, in which were two princely Seats, at each End one; but he took away the Seat at the lower End of the Hall, and there built a Pantry, and a Place for the Muſicians to ſtand upon and play at ſerving up the Courſes, or Diſhes of Meat. He made ſeveral other Alterations in this Caſtle; but before they were finiſhed he was tranſlated to Wincheſter, upon ſome Controverſy that aroſe betwixt him and the Earl of Northumberland, concerning Hartlepool. He founded Corpus Chriſti College, in Oxford, and endowed it with large Poſſeſſions. He erected a beautiful Chapel at Wincheſter, in which he was honourably buried, under a fine Stone, upon which his Effigy is curiouſly engraven. He was Biſhop of Durham about ſeven Years, and was ſucceeded by

William Sinows, or Sivier, in the Year 1502. He was Maſter of Morton College, in Oxford, and Provoſt of Eaton, afterwards Biſhop of Carliſle, whence he was removed to Durham. He died in 1505. After his Death

Chriſtopher Bainbridge obtained the See, after a Vacancy of two Years, and was conſecrated in 1507. He was Biſhop of Durham about a Year, and was then tranſlated to York, and within a ſhort Time after made a Cardinal, and being on an Embaſſy from King Henry VIII. to Rome, he was there poiſoned, as was publickly reported. After his Tranſlation

Thomas Ruthall was made Biſhop here, by King Henry, and was conſecrated in 1508. He was a Man of extraordinary Parts, and in great Eſteem with King Henry VIII. who made him one of his Privy Council, and employed him in ſeveral Embaſſies, and other State Matters of great Importance. He built the great Dining-room at Auckland, and repaired his Third Part of Tyne Bridge. He was reputed the richeſt Subject in England. King Henry VIII. ordered him to draw up an Account of the Revenues of the Crown, which he performed; and at the ſame Time drew up another Account of his own Eſtates and Ability, both which he bound up in two ſeparate Volumes, in Vellum, ſo like each other that they could not eaſily be diſtinguiſhed, and ſo ſet them up in his Study together. Afterwards Cardinal Wolſey was ſent by the King for his Book. Whereupon the Biſhop ordered one of his Servants to fetch him the Book bound in Vellum; but the Servant in his Hurry brought the Book in which the Biſhop's Riches and Revenues were enumerated, which he inadvertently delivered to the Cardinal, who likewiſe delivered it to the King, whereby it appeared that he was worth one hundred thouſand Pounds, or thereabouts. But when the Biſhop underſtood that he had ſent the wrong Book to the King, he was ſo grievouſly affected, that he died upon it, at London, in the Year 1522.

After his Death Thomas Wolſey, Cardinal of Rome, Archbiſhop of York, the Pope's Legate in England, Primate of England, and Lord Chancellor, ſeized the Biſhoprick into his own Hands, and held it ſeven Years, till Wincheſter fell, which he took. He held all theſe Dignities and Biſhopricks at the ſame Time. He repaired the third Part of Tyne Bridge, towards the South End. He founded a College in Oxford,

Oxford, called Christ's, or the Cardinal's, College. He also founded another at Ipswich, but before either of them was finished he died at Leicester, November 27, 1530, and was buried in Leicester Abbey.

Cuthbert Tunstal, Bishop of London, was his Successor, whose Eminence in the Law, Divinity, Mathematicks, Oratory, &c. had recommended him to Archbishop Warcham and the King, and to the Post of Master of the Rolls, Lord Privy Seal, Bishop of London, and now of Durham. He swore Allegiance to King Henry VIII. as supreme Head of the Church, but after his Death became a great Stickler for restoring the Papal Power: Upon which Account he was imprisoned in the Tower, and his Bishoprick seized into the King's Hands, and at length dissolved by Act of Parliament in King Edward's Reign. This Prince lived but a few Months after, and when Queen Mary I. came to the Crown she restored Tunstal to his See, and all its Revenues to him. But upon his Refusal to take the Oath of Allegiance to Queen Elizabeth, as he had done to King Henry VIII. her Father, and perswaded others to follow his Example, he was again deprived of his Bishoprick, and committed to the Custody of Archbishop Parker, at Lambeth, where he died the eighteenth of November, 1559, and was buried there, under a fine Marble Stone, with a pompous Epitaph. He built the new Gallery, and the Chapel adjoining within the Castle at Durham, as also the Iron Gates of the Castle, with the Free-stone Work on either Side thereof, and made the Laver, or Water Conduit, in the Courtain of the Castle, whereon his Arms were engraved. He built a Porch and Gallery at Auckland, of which Bishop Ruthall had laid the Foundation. He repaired Norham Castle, and Tyne Bridge, on the South Part of it, two several Times. He finished the Work, and

and great Window, of the Dining-room at Auckland. He built the Tolbooth in the Market-place at Durham, with all the Houſes on the back Part of it, and gave them to the Citizens of Durham. He retained many learned Men about him, kept a ſumptuous Houſe, had a large Family, and gave Alms liberally to the Poor. It was reported that on every Good Friday he gave to the poor People of Durham, a meaſured Peck of Pennies. He prevailed with Queen Mary to repeal an Act made in the Reign of Edward the Sixth, for disjoining of Gateſhead from the County of Durham, and incorporating it with the Town of Newcaſtle, which was thereupon, and has ever ſince been, annexed to Durham.

It is worthy of Remark, that in the Time of King Henry VIII. the Sepulchre of St. Cuthbert was opened by certain Commiſſioners of the ſaid King; and the holy Corpſe, with all the Things about it, were found whole, uncorrupted, ſweet, odoriferous, and flexible. It was taken up, carried into the Reveſtry, viewed, touched, and ſearched by ſeveral Perſons, both of the Clergy and Laity, and afterwards was put into a new wooden Coffin. Credat Judæus Apella.

James Pilkinton, Maſter of St. John's College, Cambridge, was made Biſhop ſoon after Cuthbert Tunſtal's Death. He was an eminent Divine, and had been obliged to leave his Country in the Days of Queen Mary, to avoid Perſecution, and upon his Return was by Queen Elizabeth preferred to this See, March 2, 1560; of which he was ſo faithful a Guardian, that he contended with that Princeſs for certain Forfeitures due to it by the Attainder of the Earl of Weſtmorland; but the Parliament, for that once, adjudged them to the Queen. He died the 23d of January, 1575, and was buried at Auckland, but was afterwards removed to the Quire at Durham.

Richard

Richard Barns was tranſlated hither from Carliſle, in 1577, and preſided in the Dioceſe eleven Years. He died the 24th of Auguſt, 1587, and was buried in the Choir, called the Preſbytery. Tobias Matthew, then Dean, preached his Funeral Sermon. After his Death the See was vacant a While, till

Matthew Hutton, Dean of York, was raiſed to it, but he held it only five Years, and was then removed to the Archbiſhoprick of York, and then

Tobias Matthew, Dean of Durham, ſucceeded him, firſt in this See, and then in the Archbiſhoprick after his Death, which happened in 1606. His Widow gave his Library, conſiſting of above three thouſand Books, to the Church at York. While he was Biſhop of Durham, which was not twelve Years, he preached five hundred and fifty Sermons. His Succeſſor was

William Jones, firſt in his Deanry, and then in his See. He was a grave Divine, and was Maſter of Univerſity College, 1572; Dean of Chriſt Church, Oxford, 1584; then of Durham, 1596; and afterwards Biſhop there. He died in 1617, and was buried at the Entrance into the Choir.

His Succeſſor, Richard Neile, was tranſlated hither from Lincoln, and was, within the Year, tranſlated again to Wincheſter, February 7, 1627, and then to York, 1632. He made great Alterations in the Caſtle at Durham, but more eſpecially at Auckland. Afterwards

George Mountain, from London, was only three Months Biſhop of Durham, before he was tranſlated to York, July 1, 1628, and was ſucceeded by

John Howſon, from Oxford, where he had been Canon of Chriſt Church, and Vice-chancellor. He died the ſixth of February, 1631, and lies buried in St. Paul's, London. Then was elected, June 13,

Thomas

Thomas Morton, from Litchfield, and was confirmed in the See, July 2, 1632. He gave twenty Pounds to the Library of the Dean and Chapter of Durham, at his Inſtallation. He was diſpoſſeſſed of his Biſhoprick by the uſurping Powers in the Grand Rebellion, who depoſed the King, and took away his Life, and ſtript the Nobility of their Honour, as well as the Hierarchy of its Power. He died September 22, 1659, aged ninety-five, and was buried at Eaſt Manduit, in Northamptonſhire. His Funeral Sermon was preached by Dr Barwick.

Dr John Couſins was made Biſhop of this See immediately upon the Reſtoration of King Charles II. in 1660. He found the Palace here, left by Sir Arthur Haſlerig, in deplorable Ruins, which he repaired and beautified at a vaſt Expence, and raiſed to a Magnificence ſuitable to ſo rich a See. He alſo erected a Library, and furniſhed it well with Books. He built a ſtately Chapel at Auckland, in which he was buried; and as an Inſtance of his Charity, he founded and endowed an Hoſpital, for two Men and two Women of that Pariſh, to be maintained for ever. He died January 15, 1674. His Funeral Sermon was preached by Dr. Baſire, and his Life is wrote by Dr. Thomas Smith, in Quarto. For further Particulars of his Benefactions, ſee Sir William Dugdale's Hiſtory of the Church of Durham, which is annexed to the ſecond Edition of his Hiſtory of St. Paul's Church, 1715.

He was ſucceeded by the Hon. Nathanael Crew, L. L. D. who was tranſlated hither from Oxford, and after the Deceaſe of his elder Brothers and their Iſſue, without Male Heirs, became a Lord Temporal, as well as Spiritual, and continued forty-ſeven Years Biſhop of this wealthy See. He died the 18th of September, 1721,

1721, in the 88th Year of his Age: And was ſucceeded by

Dr. William Talbot, who had ſucceſſively enjoyed both Oxford and Saliſbury, and was then promoted to this See. He was Father of the late Lord Talbot, Lord High Chancellor of England. He died at London, October 10, 1730, and was buried in St. James's Church, Weſtminſter. His Death made Way for the Promotion of

Edward Chandler, D. D. who was tranſlated from Litchfield and Coventry, elected November 5, enthroned December 9, 1730. He died June 20, 1750, in London, and was buried at Farnham Royal, in the County of Bucks. It was reported that he died worth one hundred and forty thouſand Pounds. He left the Intereſt of three thouſand Pounds to be given to Clergymen's Widows in his Dioceſe.

Joſeph Butler, L. L. D. ſucceeded him. He was tranſlated from Briſtol, elected September 7, 1750, died at Bath, June 16, 1752, but was buried at Briſtol. To him ſucceeded

The Hon. Dr Richard Trevor, the preſent Biſhop of this Dioceſe. He was tranſlated from St. David's, and elected November 9, 1752.

The

The NAMES *of the* PRIORS *of* DURHAM, *in the Order of their Succeſſion, with the Dates of their ſeveral Preferments.*

1083 ALdwine, advanced to that Dignity in 1083, died April 12, 1087.

1087 Turgot, Archdeacon, Vicar-general, and then Prior of Durham, and afterwards Archbiſhop of St. Andrew's, in Scotland, died in 1115, and lies buried in the Chapter-houſe, between Biſhop Walcher, and William de Careleph.

1109 Algerus, died in 1137.

1137 Rogerus, died in 1149.

1149 Laurence, who is ſuppoſed to have founded the Chantry of St. John the Baptiſt, and St. John the Apoſtle, on the North Side of St. Nicolas's Church, in Newcaſtle upon Tyne, died in 1154.

1154 Abſalom, died in 1158.

1158 Thomas the Firſt ſucceeded at Farne Iſle.

1163 Germanus, died in 1186.

1189 Bartram the Firſt ſucceeded, after a Vacancy of two Years, and died in 1209.

1209 William the Firſt, of Durham, died in 1214.

1214 Ralph, died in 1233.

1233 Thomas the Second, of Melſamby, ſucceeded in Farne Iſle, where he died, but his Body was brought to Durham, and buried there among the Biſhops: He had been Prior of Coldingham.

1244 Bartram the Second, of Middleton, reſigned in 1258, and

1258 Hugh, of Darlington, ſucceeded him. In the Wars between between King Henry and his Barons,

Barons, he did a great Deal for the Welfare of his Country. He procured the great Bell, and the larger Organs, and made the Parks of Beaurepair and Mugglefwick. He was a Man of much Hofpitality and Almfdeeds, He refigned January 8, 1273, in the fourteenth Year of his Priority, and the thirtieth of his Monachifm. The Convent affigned him the Manors of Wardlaw and Mugglefwick for his Maintenance, to which the Bifhop added fomewhat more.

1272 Richard Prior, of Holy Ifland. In May, 1274, Gregory IV. held the Council of Lyons, to which the Prior being fummoned, he went beyond See, yet was not prefent at the Council, but had his Proctors there. His Epitaph was,

"Agnus, non Pardus jacet hic, Prior ecce
"Richardus."

"A Lamb, not a Leopard lies here,
"Behold it is Richard the Prior."

1285 Hugh of Darlington again.

1289 Richard Horton, expelled by the Bifhop.

1307 William, of Tanfield, nominated by the Pope.

1313 Galfrid, of Burdon, refigned Jan. 25, 1322.

1322 William the Third, of Cowton, or Contoun, died in 1341.

1341 Jo. Foffer, died in 1374. He was the firft Prior that was buried in the Abbey Church, on the North Side, before the Altar of St. Nicolas and St. Giles.

1374 Robert, of Walworth, or of Barrington, died in 1391, and was buried in the Abbey Church.

1391 Jo. of Hemmingburgh, died in 1416, and lies buried on the South Side of the Cathedral.

1416 Jo. of Weſſington, or Waſhington, died in 1446, and was buried in the Abbey.

1446 William the Fourth, of Ebcheſter, died in 1456, and was buried in the South Part of the Church of Durham.

1456 Jo. of Burnby, died in 1464, and was buried in the Abbey.

1464 Richard Bell, made Biſhop of Carliſle in 1478.

1478, Robert Ebcheſter, D. D. died in 1484, and lies buried on the South Side of the Church, as you go to the Veſtry.

1484 Jo. of Auckland, D. D. died in 1494, and was buried in the Abbey.

1495 Thomas Caſtel, D. D. died in 1519, and was buried in the Abbey. After which the Priory was vacant five Years.

1524 Hugh Whitehead, the laſt Prior, and firſt Dean. The Prior and Convent reſigned the Monaſtry to King Henry VIII. December 31, 1540. The Foundation of the collegiate Church bears Date May the 12th, in the 33d Year of Henry VIII. 1541. The Priors of this Church were always inveſted with the Privileges and Dignities of Abbots.

DEANS of DURHAM.

1542 HUGH Whitehead, the laſt Prior, and firſt Dean.

1551 Robert Horne, of Cambridge, deprived after King Edward the Sixth's Death.

1553 Thomas Watſon, made Biſhop of Lincoln in 1557.

1557 Thomas Robertſon, (Archdeacon of Leiceſter, 1540) deprived.

1559 Robert Horne reſtored, made Biſhop of Wincheſter in 1560.

1560 Ralph Skinner, of New College, Oxford, inſtalled March 1, died January 21, 1562.

1563 William Whittingham, inſtalled Oct. 8, 1563, died June 10, 1579, and buried in the Cathedral.

1579 Thomas Wilſon, a Civilian, Privy Counſellor, and Secretary of State, died in 1581, and was buried at St. Catherine's, near the Tower of London.

1581 Tobias Mathew, Rector of Wearmouth, 1590; Biſhop of Durham, 1594. He preached ſeven hundred and twenty-one Sermons while he was Dean of Durham, which was eleven Years and an Half.

1596 William James, made Biſhop of Durham in 1606.

1606 Andrew Newton, Knight and Baronet, reſigned. Mr Eubank, of the 12th Stall, was his Proxy.

1620 Richard Hunt, inſtalled May 29, died Nov. 2, 1638. He was the firſt Dean that was buried in the Quire, near the Seat of the Prebends' Wives.

1639 William Balcanquall, Maſter of the Savoy, and Dean of Rocheſter, 1624, inſtalled May 14, died December 25, 1645, and was buried at Chirk, in Denbyſhire.

1645 William Fuller, Dean of Ely, 1636, died May 12, 1659, aged ſeventy-nine.

1660 Jo. Barwick, inſtalled November 1, made Dean of St. Paul's in 1661, Rector of Houghton-le-ſpring, which he reſigned the ſame Year.

1661 Jo. Sudbury, D. D. inſtalled February 25. He died in 1684, aged eighty, and lies buried under a large Marble Stone in the Quire, before the Dean's Stall, near Biſhop James.

1684 Dion. Granville, D. D. inſtalled December 16, after the Death of Dean Sudbury. He was deprived in 1691, and died April 7, 1703, at Paris, and was buried there, at the lower End of St. Innocent's Church-yard.

1691 Thomas Comber, D. D. of Sidney College, Cambridge, Precentor of York, Chaplain to King William and Queen Mary, inſtalled June 15, after the Deprivation of Granville. He died November 25, 1699, aged fifty-five, and was buried at Stonegrave, in Yorkſhire.

1699 Jo. Montague, D. D. (Maſter of Trinity College, Cambridge, 1683) after the Death of Dr Comber, was inſtalled the thirty-firſt of January. He died February 23, 1727. He was Maſter of Sherburn Hoſpital.

1727 Henry Bland, D. D. Head Maſter of Eaton School, and Canon of Windſor. In the Year 1732-3 he reſigned his Canonry, and was promoted to the Provoſtſhip of Eaton. He was inſtalled May 6, 1728, by Proxy.

1746 Spencer Cooper, D. D. Rector of Eordwich, in Kent, the preſent Dean, inſtalled July 21.

The

The NAMES *of the* PREBENDARIES *of* DURHAM, *in the Order of their Succeſſion, with the ſeveral Dates of their Preferment.*

Prebendaries in the Firſt Stall.

1541 EDward (others ſay, Robert) Hymers, D. D. May 11, the firſt upon the Foundation. He was Spiritual Chancellor to Biſhop Tunſtal.

1543 Jo. Crawford, D. D. (after the Death of Dr. Hymers) by Letters Patent of King Henry VIII. September 7.

1562 Robert Swift, D. D. of St. John's College, Cambridge. He was born at Rotheram, in Yorkſhire. He was Rector of Sedgfield, and Spiritual Chancellor to Biſhop Pilkinton; and lies buried under the Organ Loft, on the North Side of the Quire Door.

1606 James Rand, M. A. reſigned Oct. 7, 1620.

1620 Robert Newell, D. D. inſtalled (after the Reſignation of Rand) October 20. He was Half Brother to Biſhop Neile, Rector of Crawley, in Bucks, and of Iſlip, in Oxfordſhire, Prebendary of Weſtminſter, Archdeacon of Bucks, Sub-dean of Lincoln, Prebendary of Clifton, in Lincoln Church, and had ſome other Preferment in Wincheſter Church, where, it is ſuppoſed, he was buried.

1635 Gabriel Clarke (after the Reſignation of Dr. Newell) inſtalled Auguſt 1, removed from the third Prebend, Archdeacon of Northumberland, 1619, and afterwards of Durham, 1620, and Maſter of Greatham Hoſpital. He died in 1662.

1662 Dion. Granvill, D. D. (after the Death of Mr Clarke) inſtalled September 24, removed to the fourth Prebend.

1668 Thomas Smith, D. D. (after the Reſignation of Dr. Granville) inſtalled July 1, removed from the fourth Prebend. He was made Dean of Carliſle in 1671, and Biſhop of Carliſle in 1684.

1684 William Graham, D. D. Son of Sir George Graham, of Netherby, (after the Promotion of Dr. Smith) inſtalled Auguſt 16. He was Rector of Whickham, Dean of Carliſle, 1686, and of Wells, 1704. He died February 5, 1711-12, at London, and was buried at Kenſington, without any Memorial.

1712 Jo. Bowes, D. D. removed from the fifth Prebend, inſtalled May 2. He was Rector of Elwick, which he quitted for Biſhop-wearmouth, into which he was inſtituted September 6, 1715. He rebuilt Part of his Prebendal Houſe, and died Jan. 14, 1721.

1721 Thomas Rundell, L. L. D. inſtalled Feb. 14, removed to the 12th Prebend. He was Rector of Sedgfield, Treaſurer of Saliſbury, and Archdeacon of Wilts. He reſigned Sedgfield for the Maſterſhip of Sherburn Hoſpital, and was afterwards promoted to the See of Londonderry, in Ireland.

1722 Thomas Mangey, L. L. D. afterwards D. D. removed from the fifth Prebend, inſtalled Jan. 16, 1723. He was Rector of Ealing and St. Mildred, Bread-ſtreet, in London.

1755 William Warburton, D. D. Preacher at Lincoln's Inn, inſtalled by Proxy April 11. He was Rector of Broughton, in Lincolnſhire, Dean of Briſtol, 1757, and Biſhop of Gloſter, 1759.

Pre-

Prebendaries in the Second Stall.

1541 ROger Watſon, D. D. the firſt upon the Foundation, May 11, inſtituted Rector of Rothbury, in Northumberland, September 2, 1550.

1561 Jo. Pilkinton, D. D. (after the Death of Dr. Watſon) inſtalled October 8. He was Brother to Biſhop and Leonard Pilkinton, and was collated to the Archdeaconry of Durham, Dec. 5, 1763.

1607 Joſeph Brown, M. A. (Willis ſays 1603.)

1620 Auguſtine Lindſell, D. D. removed from the tenth Prebend (after the Reſignation of Mr Brown) inſtalled Auguſt 5. He was Rector of Houghton le-ſpring, 1623, which he quitted when he was made Biſhop of Peterborough, in 1632. He was inſtalled Dean of Litchfield October 15, 1628. He was tranſlated from the See of Peterborough to Hereford.

1632 Jo. Weemſe, M. A. (after the Promotion of Dr Lindſell) inſtalled June 7, 1633, died in 1636.

1636 Joſ. Naylor, D. D. (after the Death of Mr Weemſe) collated November 18, Archdeacon of Northumberland, 1632, and Rector of Sedgfield. He built his Prebendal Houſe.

1668 Dion. Granville, D. D. (after the Death of Dr. Naylor) removed from the firſt Prebend, inſtalled April 16. He was made Archdeacon of Durham in 1662, Rector of Sedgfield in 1668, and promoted to the Deanry in 1684.

1684 Sir George Wheeler (after the Reſignation of Dr Granville) inſtalled December 9. He was

was Rector of Winſton, and afterwards of Houghton-le-ſpring, after Dr. Bagſhaw's Death, in 1709. He had been Vicar of Baſingſtoke, and of Whitworth and Merrington. He died in January, 1723-4, aged ſeventy-four.

1723-4 Martin Benſon ſucceeded Sir George, and was collated January 25, and inſtalled by Proxy. He was Archdeacon of Berks, and Rector of Blickley, in the ſame County. He was promoted to the See of Gloceſter January 19, 1734, and died there Auguſt 30, 1752, aged ſixty-four, or thereabouts.

1755 Jaques Sterne, L. L. D. inſtalled May 31, by Proxy. He was Canon Reſidentiary, Precentor, and Prebendary of York, Rector of Riſe, Vicar of Hornſea cum Riſton, both in the Eaſt Riding of the County of York. He died June 9, 1759.

1759 William Markham, L. L. D inſtalled July 20. He was Head Maſter of Weſtminſter School, which he reſigned in 1763, made Dean of Rocheſter in 1765, and Vicar of Boxley, in Kent.

Pre-

Prebendaries in the Third Stall.

1541 THomas Sparke, Suffragan of Berwick, the firſt upon the Foundation May 11. He died in 1571, and was buried in the Choir of Greatham Hoſpital, of which he was Maſter.

1572 Jo. Fox, M. A. (after the Death of Mr Sparke) the Martyrologiſt, inſtalled October 14.

1573 Robert Bellamy, M. D. (after the Reſignation of Mr Fox) inſtalled October 13. He was Maſter of Sherburn Hoſpital, and Rector of Houghton-le-ſpring about five Years.

1589 Robert Hutton, inſtalled December 13, Rector of Houghton-le-ſpring, December 4, 1589.

1623 Gabriel Clarke, M. A. inſtalled Auguſt 1, removed from the ſixth Prebend, and afterwards to the firſt.

1635 Jo. Neile, D. D. Nephew to Biſhop Neile (after the Reſignation of Mr Clarke) collated Auguſt 1, Vicar of Northallerton, Prebendary of York, Archdeacon of Cleveland, 1631; Dean of Ripon, 1674; and Rector of Beckford, in Holderneſſe, which he changed for Sigſtow, near Northallerton. He died April 14, 1675.

1675 Thomas Muſgrave, D. D. (after the Death of Dr. Neile) inſtalled July 12. He was Rector of Whitburn, 1675; Prebendary in the third Stall at Carliſle; Archdeacon, 1669; and Dean of Carliſle, 1684. He died the 28th of March, 1686, aged forty-ſeven, and lies buried near the Clock.

1686 Jo. Cave, M. A. (after the Death of Dr. Muſgrave) inſtalled May 15. He died in 1690, and was buried at Coleorton, in Leiceſterſhire, where he was Rector.

1693 Sa-

1690 Samuel Ayre, D. D. (after the Death of Mr Cave) inſtalled November 10. He was Rector of Whitburn, 1866. He died in 1694, and was buried under the Organ Loft, near Dr. Swift.

1694 James Finney, D. D. (after the Death of Dr. Ayre) inſtalled November 27. He was Rector of Long Newton, 1690, and afterwards of Ryton, 1706, where he built two ſtately Parſonage Houſes. He died in February, 1726.

1727 Thomas Secker, M. A. inſtalled by Proxy June 16. He had been Rector of Houghton-le-ſpring, and afterwards ſucceeded Dr. Finney, both in his Prebend, and in his Living of Ryton. In 1733 he was inſtituted Rector of St. James's, London; conſecrated Biſhop of Briſtol, January 19, 1735; tranſlated to Oxford, April 13, 1737; inſtalled Dean of St. Paul's London, December 11, 1750; and at laſt tranſlated to the See of Canterbury, 1758.

1750 Thomas Chapman, D. D. inſtalled in Perſon, January 1. He was Maſter of Magdalene College, Cambridge, and Rector of Kirby-overblowers, in Yorkſhire, and Official to the Dean and Chapter. He died June 9, 1760, aged forty-three.

1760 Thomas Burton, D. D. inſtalled Auguſt 18. He was Archdeacon of St. David's, and removed to the 12th Prebend.

1761 Gideon Murray, D. D. collated Auguſt 18, inſtalled the 20th, Vicar of Gainſborough, in Lincolnſhire, and afterwards Rector of Carlton, in Nottinghamſhire.

Pre-

Prebendaries in the Fourth Stall.

1541 William Bennet, the firſt upon the Foundation, May 11.

1579 Henry Nanton, or Newton, (after the Death of Mr Bennet) inſtalled November 3. He was buried in the Body of the Church, near Chancellor Swift.

1607 Emanuel Barnes, D. D. removed from the fifth Prebend. He was the Son of Biſhop Barnes, and Rector of Houghton-le-ſpring for one Year (1584) after the Death of Barnard Gilpin.

1614 Peter Smart, M. A. collated July 10. He was Rector of Bolden, and removed hither from the ſixth Prebend, but afterwards deprived.

1631 Thomas Carr, D. D. (after the Deprivation of Mr Smart) inſtalled March 10. He was Rector of Hugget, in Yorkſhire, and Vicar of Aycliff, Chaplain to Thomas Earl of Straford, and was with him on the Scaffold when he was beheaded.

1652 Jo. Barwick, D. D. (after the Death of Dr. Carr) collated, but not inſtalled, removed from the eighth Prebend, and from this o be Dean of Durham, 1660. He was Rector of Houghton-le-ſpring, 1661, which he reſigned the ſame Year to Dr. Sancroft.

1661 Thomas Smith, D. D. (after the Reſignation of Dr Barwick) inſtalled July 20, removed to the firſt Prebend. He was Prebendary in the firſt Stall at Carliſle, inſtalled Nov. 14, 1660; Prebendary of Tachbrook, in Litchfield; then Dean of Durham; and afterwards

wards Biſhop of Carliſle. He died April 12, 1702, and was buried in the Cathedral of Carliſle.

1668 Jo. Durell, D. D. (after the Reſignation of Dr. Smith) collated April 21, by Dr. Couſins, inſtalled July 1, by Dr. Baſire, his Proxy. He was made Dean of Windſor in 1677.

1683 John Montague, D. D. (after the Death of Dr. Durell, collated October 18, inſtalled November 12, removed to the 11th Prebend. He was Maſter of Trinity College, Cambridge, and of Sherburn Hoſpital.

1692 Theophilus Pickering, D. D. Son of Sir Gilbert Pickering (after the Reſignation of Dr. Montague) collated April 28, inſtalled by Proxy June 3, removed to the 11th Prebend.

1699 Philip Falle, M. A. (after the Reſignation of Dr. Pickering) collated January 22, inſtalled February 1.

1742 James Giſborne, M. A. inſtalled July 21. He was Rector of Slaley, in Derbyſhire. He died September 7, 1759, aged 72.

1759 James Douglas, M. A. inſtalled October 11, removed from the fifth Prebend. He was Rector of Great Stainton.

Pre-

Prebendaries in the Fifth Stall.

1541 William Todd, D. D. the firſt upon the Foundation, May 11, afterwards deprived.

1567 Ralph Lever, M. A. (after the Deprivation of Dr. Todd) collated October 14, inſtalled October 17, by a Mandate from Biſhop Pilkinton. He was Archdeacon of Northumberland, 1566. He and his Brother Thomas were Maſters of Sherburn Hoſpital.

1585 Emanuel Barnes, D. D. (after the Death of Mr Lever) inſtalled July 29, removed to the fourth Prebend.

1607 Jo. Calfhill, M. A. (after the Reſignation of Dr. Barnes) Rector of Redmarſhal, and Chaplain to Biſhop Matthews in 1603.

1619 Jo. Cradock, M. A. (after the Death of Mr Calfhill) collated Auguſt 7, inſtalled the 18th. He was Archdeacon of Northumberland.

1627 Eleazer Duncon, or Duncombe, D. D. (after the Death of Mr Cradock) inſtalled Jan. 8. He was Rector of Houghton.

1660 Thomas Dalton, D. D. (after the Death of Dr. Duncon) inſtalled November 2. He was Rector of Berwick in Elmet, Yorkſhire; Dean of York, upon the Death of Dr. Scot; and Rector of Dallam, in the Dioceſe of Ely.

1672 Thomas Cartwright, D. D. (after the Reſignation of Dr. Dalton) inſtalled November 15, Dean of Ripon, 1675, and Biſhop of Cheſter, 1686.

1686 Conſt. Jeſſop, D. D. (after the Promotion of Dr. Cartwright) collated October 16, inſtalled November 15.

1696 Jo. Bowes, D. D. (after the Death of Dr. Jeſſop) collated March 23, inſtalled April 21, removed to the firſt Prebend. He was Rector of Elwick.

1712 Nath. Elliſon, D. D. (after the Reſignation of Dr. Bowes) collated September 30, inſtalled October 1. He was inſtituted Vicar of Newcaſtle in 1694, and Rector of Whitburn in 1704. He was alſo Archdeacon of Litchfield.

1721 Thomas Mangey, D. D. collated May 11, inſtalled May 21, removed to the firſt Prebend.

1722 Jonathan Hall, D. D. collated Jan. 1, inſtalled Jan. 21. He was Rector of Cockfield, in Suſſex, and Chaplain to Lord Cadogan. He was buried in the Cathedral Church of Durham, June 15, 1743.

1743 Robert. Stillingfleet, M. A. (ſince D. D.) inſtalled July 20. He was Rector of Gateſhead, then of Ryton, and at laſt Maſter of Sherburn Hoſpital. He died at Briſtol, Auguſt 3, 1759, aged fifty-eight.

1759 James Douglas, M. A. inſtalled Auguſt 17, removed to the fourth Prebend. He was Rector of Long Newton, and then of Great Stainton.

1759 Samuel Terrick, M. A.

Pre-

Prebendaries in the Sixth Stall.

1541 STephen Marley, D. D. the firſt upon the Foundation, May 11, deprived.

1572 Peter (or Robert) Shaw, M. A. (after the Deprivation of Dr. Marley) inſtalled Auguſt 12.

1608 William Selby, M. A. collated July 12.

1609 Peter Smart, M. A. collated November 30, removed to the fourth Prebend.

1614 Robert Cook, B. D. (after the Reſignation of Mr Smart) collated July 20. He died the firſt of January, in the ſame Year. He was Vicar of Leeds, and Author of Cenſura Patrum.

1614 Ferdinand Moorcroft, M. A. (after the Death of Mr Cook) collated January 6, removed to the 11th Prebend.

1619 Daniel Birkhead, D. D. (after the Reſignation of Mr Moorcroft) inſtalled July 14, removed to the 10th Prebend.

1620 Gabriel Clarke, M. A. (after the Reſignation of Dr. Birkhead) inſtalled Auguſt 1, removed to the third Prebend. He was Archdeacon of Northumberland in 1619, and of Durham in 1620. He was afterwards removed to the firſt Prebend, in 1635.

1623 Jo. Robſon, M. A. (after the Reſignation of Mr Clarke) inſtalled Auguſt 1. He was Rector of Morpeth and Whalton, in Northumberland, and according to ſome Accounts Archdeacon of Northumberland.

1660 Richard Wrench, B. D. collated by Thomas Moreton, the Biſhop, but not inſtalled till March 20. He was Rector of Bolden, and Vicar of Heighington. He was buried in the Cathedral.

1675 Richard Knightley, M. A. (after the Death of Mr Wrench) inſtalled November 17, removed to the ſeventh Prebend.

1676 Jo. Morton, D. D. (after the Reſignation of Mr Knightley) collated November 9, inſtalled the 29th, removed from the ſeventh Prebend. Knightley and he exchanged, and he was afterwards removed to the 12th Prebend.

1685 Fitzh. Adams, D. D. (after the Reſignation of Dr. Morton) inſtalled Auguſt 11, removed to the 10th Prebend. He was Rector of Waſhington, and of Lincoln College, Oxford.

1695 Henry Dobſon, D. D. (after the Reſignation of Dr. Adams) collated and inſtalled June 8. He was Rector of Bolden. He died March 23, 1717, aged ſixty-ſeven, and was buried at London.

1718 John Dolben, D. D. collated April 2, inſtalled the 17th, removed to the 11th Prebend.

1719 William Watts, D. D. collated Auguſt 3, inſtalled the 18th. He was Rector of Wolſingham. He died February 5, 1736-7.

1737 Henry Bland, M. A. Rector of Biſhop Wearmouth, and Waſhington, inſtalled Auguſt 2. He was of Corpus Chriſti College, in Oxford, and had a Living in Lincolnſhire.

Prebendaries in the Seventh Stall.

1541 ROBERT Dalton, B. D. the firſt upon the Foundation, May 11, deprived.

1560 Tho. Sampſon, (after the Deprivation of Dr. Dalton, inſtalled July 4. He was Dean of Chriſt-church.

1562 William Birch, M. A. (after the Reſignation of Mr Sampſon) inſtalled July 4.

1567 Leonard Pilkinton, D. D. (after the Deprivation of Mr Birch) collated Auguſt 1, inſtalled September 6. He was Maſter of St John's College, Cambridge, 1561, and Regius Profeſſor of Divinity there. He was Rector of Whitburn, and Brother to Biſhop, and John, Pilkinton.

1625 Marmaduke Blakiſton, M. A. Archdeacon of the Eaſt Riding of Yorkſhire in 1615, which he reſigned in 1625, to John (afterwards Biſhop) Coſin, who married his Daughter. He was alſo Rector of Sedgfield, which he reſigned, together with the Prebend, to his Son.

1621 Robert Blakiſton, Son of Marmaduke, (after his Father's Reſignation) collated November 27. He was Rector of Sedgfield, and married Biſhop Howſon's Daughter, and out-lived the Biſhop, but died before his own Father, who had reſigned his Preferments to him, and thereby loſt his Son, and his Preferments.

1634 Matthew Levet, M. A. (after the Death of Mr Blakiſton) collated January 24, Pupil to Biſhop Moreton, and Sub-dean of Ripon.

1643 Iſaac Baſire, D. D. inſtalled December 12, 1643. He was Rector of Eggſcliff, and afterwards

terwards of Stanhope, and Archdeacon of Northumberland. He died the 12th of October, 1676.

1676 Jo. Morton, D. D. (after the Death of Dr. Baſire) inſtalled October 16. He reſigned it the next Month to Richard Knightley, M. A. and was removed to the ſixth Prebend.

1676 Richard Knightley, M. A. (after the Reſignation of Dr. Morton) collated the ninth, and inſtalled the 29th, removed from the ſixth Prebend.

1695 Jo. Smith, D. D. (after the Death of Mr Knightley) collated 25th, and inſtalled the 26th of September. He was Rector of Gateſhead, and afterwards of Biſhop Wearmouth, where he built a beautiful Houſe, and repaired the Roof of his Chancel. He died at Cambridge the 30th of July, 1715, aged fifty-ſix. He was buried in the Chapel of St. John's College.

1715 Tho. Eden, L. L. D. removed from the ninth Prebend, inſtalled Auguſt 23. He was Rector of Winſton and Branſpeth. He died the third of March, 1754.

1754 Joſeph Spence, M. A. inſtalled May 24; Profeſſor of Modern Hiſtory at Oxford.

Pre-

Prebendaries in the Eighth Stall.

1541 JOHN Towton, B. D. the firſt upon the Foundation, May 11, deprived.

1560 Ad. Shepherd, B. D. (after the Deprivation of Mr Towton.)

1563 Thomas Lever, B. D. (after the Death of Mr Shepherd) collated February 21. He was Maſter of St. John's College, Cambridge, Archdeacon of Coventry in 1572, and Maſter of Sherburn Hoſpital. He was deprived.

1567 Richard Longworth, D. D. (after the Deprivation of Mr Lever) collated November 9. One of the ſame Name was Maſter of St. John's College, Cambridge.

1572 Fr. Bunney, M. A. (after the Reſignation of Dr. Longworth) inſtalled May 13. He was Archdeacon of Northumberland, 1573, and Rector of Ryton. He left thirty Pounds to the Dean and Chapter.

1617 Fr. Burgoine, inſtalled May 6. He was Archdeacon of Northumberland in 1620, and Rector of Biſhop Wearmouth.

1633. Anthony Maxton, M. A. (after the Death of Mr Burgoine, collated May 23. He was Rector of Middleton, in Teaſdale, and of Wolſingham.

1645 John Barwick, D. D. collated by Biſhop Morton, removed to the fourth Prebend.

1652 Robert Grey, D. D. (after the Reſignation of Dr. Barwick) collated May 10, by Biſhop Morton, but not inſtalled till November 2, 1660. He was Rector of Wearmouth, and built his Prebendal Houſe. He died July 9, 1704, aged ninety-four.

1704 Ro-

1704 Robert Offley, M. A. (after the Death of Dr. Grey) inſtalled July 28. He was Rector of Abinger, in Surry, where he died and was buried.

1643 James Leſlie, M. A. inſtalled July 20. He was Rector of Wolſingham, which he afterwards quitted for Sedgfield. He was afterwards made Biſhop of Limerick (1757) in Ireland, where he was born.

1755 Robert Lowth, D. D. inſtalled in Perſon October 29. He is now Rector of Sedgfield, and Biſhop of Oxford.

Prebendaries in the Ninth Stall.

1541 Nicholas Marley, B. D. the firſt upon the Foundation, May 11.

Thomas Horton, Clerk. See Wood's Athenæ, &c.

1460 William Stephenſon, B. D. (after the Reſignation of Mr Horton, inſtalled January 28. He was buried before the Quire Door.

1575 Richard Fawcet, B. D. (after the Death of Mr Stephenſon) collated December 20. He was alive in 1607.

George Moorcroft, M. A. alive and a Prebend in 1642.

1648 Tho. Triplet, D. D. (after the Death of Mr Moorcroft) collated March 20, but not inſtalled till November 2, 1660. He was Prebendary of Sarum and York, Vicar of Woodhorn, in Northumberland, Rector of Waſhington and Whitburn, 1631, in the County of Durham. He died in July, 1670, aged ſeventy.

1661 William Sancroft, D. D. (after the Reſignation of Dr. Triplet) collated March 4, inſtalled the 11th. He was Rector of Houghton-le-ſpring, 1661; Dean of York, 1663; and of St. Paul's, 1664; and at laſt Archbiſhop of Canterbury, 1677. He built his Prebendal Houſe.

1675 Thomas Holdſworth, M. A. (after the Reſignation of Dr. Sancroft) inſtalled January 1. He was Dean of Midlam, or Middleham.

1681 Henry Bagſhaw, D. D. (after the Death of Mr Holdſworth) collated July 18, inſtalled the 20th. He was Rector of Houghton-le-ſpring. He died December 30, 1609, aged ſeventy-ſeven, and was buried there.

1709 Wil-

1709 William Hartwell, D. D. (after the Death of Dr. Bagſhaw) inſtalled February 7, removed to the 10th Prebend.

1711 Thomas Eden, L. L. D. (after the Reſignation of Dr. Hartwell) collated July 23, inſtalled the 24th, removed to the ſeventh Prebend.

1715 William Lupton, D. D. Preacher at Lincoln's Inn, inſtalled September 20, by Proxy. He died December, 1726.

1726 John Johnſon, L. L. D. Rector of Hurworth, in the County of Durham, collated the 11th, inſtalled the 18th of January. He was alſo Vicar of Manfield, in Yorkſhire. He died the 13th of October, 1761, aged eighty-three.

1762 Charles Morgan, M. A. inſtalled by Proxy February 25. He was Student of Chriſt Church, Chaplain to Biſhop Trevor, and Rector of Haughton. He died at Scarborough, June 26, 1764, aged thirty-two.

1762 Charles Weſton, M. A.

Prebendaries in the Tenth Stall.

1541 RALPH Blakiſton, the firſt upon the Foundation, May 11.
John Rudd, in the Time of Edward the Sixth, deprived in the Reign of Queen Mary.
George Bullock, inſtalled May 9, deprived in 1554.
1567 John Rudd, reſtored in the Reign of Queen Elizabeth before the Year 1567.
1578 Hugh Broughton, M. A. (after the Death of Mr Rudd) collated November 13, inſtalled the 14th.
1580 Ralph Tunſtal, M. A. (after the Reſignation of Mr Broughton) inſtalled November 9. He was Archdeacon of Northumberland, 1581, Rector of Long Newton and Croft, and Maſter of the Hoſpital of St. Mary Magdalene, near Ripon.
1619 Auguſtine Lindſel, D. D. inſtalled April 8, removed to the ſecond Prebend.
1620 Daniel Birkhead, D. D. (after the Reſignation of Dr. Lindſel) inſtalled Auguſt 5, removed to the ſixth Prebend.
1624 John Coſin, D. D. (after the Death of Dr. Birkhead) collated December 4. He was Rector of Elwick and Branſpeth, Maſter of Peterhouſe, Dean of Peterborough, 1640, and afterwards Biſhop of Durham.
1660 Dan. Brevint, D. D. (after the Promotion of Dr. Coſin) inſtalled March 15. He was Rector of Branſpeth, and Dean of Lincoln, 1681, where he died and was buried.
1695 Fitzh. Adams. D. D. (after the Death of Dr. Brevint) inſtalled June 8, removed from the ſixth,

sixth, and afterwards to the 11th Prebend. He was Rector of Lincoln College, Oxford, He built this Prebendal House.

1711 William Hartwell, D. D. from the ninth Prebend, collated and installed June 14. He was Rector of Whickam in 1681, and afterwards of Stanhope, 1685. He died June 1, 1725.

1725 George Sayers, M. A. collated the 29th, and installed the 30th of June. He was Rector of Witham, in Essex. In 1730 he was collated to the Archdeaconry of Durham, and on the 26th of September, 1732, he resigned this Prebend.

1732 Thomas Sharp, D. D. collated October 18, installed by Proxy October 31, installed in Person December 1. He was Prebendary of York and Southwell, Rector of Rothbury, in Northumberland, and Archdeacon of Northumberland. He died at Durham, March 16, 1758, aged sixty-four.

1758 Henry Vane, M. A. now L. L. D. installed by Proxy April 5; Chaplain to Bishop Trevor, Rector of Great Stainton, and afterwards of Long Newton, 1760.

Prebendaries in the Eleventh Stall.

1541 ROBERT Bennet, the firſt upon the Foundation, May 11.

1558 Anthony Salvin, B. D. (after the Death of Mr Bennet) inſtalled October 12, removed from the 12th Prebend. One of that Name was choſen Maſter of Univerſity College, Oxford, 1557.

1559 Jo. Henſhaw, Clerk, (after the Deprivation of Mr Salvin by the Viſitation of Queen Elizabeth) November 29.

1560 Ad. Holyday, (after the Death of Mr Henſhaw) inſtalled January 3.

1590 Clement Colmore, L. L. D. inſtalled May 9. He was Spiritual Chancellor about the Year 1582.

1619 Ferd. Moncroft, M. A. (after the Death of Dr. Colmore) collated July 14, removed from the ſixth Prebend. He was Rector of Stanhope, Vicar of Heighington, and Maſter of Greatham Hoſpital.

1644 Ralph Brownrigg, D. D. He was Biſhop of Oxford, 1641, Archdeacon of Coventry, 1631, Maſter of Pembroke Hall, Prebendary of Ely, and Maſter of the Temple. He died December 7, 1659, aged ſixty-ſeven.

1660 Thomas Wood, D. D. (after the Death of Dr. Brownrigg) inſtalled December 10. He was Rector of Whickham, 1635; Dean, 1663; and Biſhop of Litchfield, 1671. He died in 1692.

1692 John Montague, D. D. (after the Death of Dr. Wood) collated April 21, inſtalled June 3, removed from the fourth Prebend, and from this to be Dean of Durham.

1699 Theophilus Pickering, D. D. (after the Reſignation of Dr. Montague) collated Jan. 20, inſtalled February 1. He died March 20, 1710, and was buried at Sedgfield, where he was Rector; but he was firſt Rector of Gateſhead.

1711 Fitzh. Adams, D. D. collated the third, and inſtalled by Proxy the 14th of April. He was removed from the 10th Prebend. He died June 27, 1719, and was buried at Ailhall, in Oxfordſhire.

1719 John Dolben, D. D. removed from the ſixth Prebend, inſtalled July 18. He was Rector of Barton Latimers, and Vicar of Hyndon, in Northamptonſhire. In 1722 he became a Baronet, by the Death of his Father Gilbert. He died at Durham, November 20, 1756, aged ſeventy-three.

1757 Wadham Knatchbull, L. L. D. (removed from the 12th Prebend, after the Death of Sir John Dolben) inſtalled in Perſon January 8, 1757. He was Rector of Chilham, in Kent. He died December 27, 1760, aged fifty-four.

1761 Samuel Dickens, D. D. removed from the 12th Prebend, inſtalled by Proxy March 21. He is alſo Rector of Eaſington, and Archdeacon of Durham.

Prebendaries in the Twelfth Stall.

1541 WIlliam Watſon, otherwiſe Willome, the firſt upon the Foundation, May 11.

1556 Anthony Salvin, B. D. (after the Death of Mr Watſon) collated October 12, removed to the 11th Prebend.

1558 George Cliff, B. D. (after the Reſignation of Mr Salvin) collated September 13.

1596 Henry Ewbank, M. A. inſtalled April 8. He was Rector of Whickham. He was buried in the South Alley of the Cathedral.

1620 William James, M. A. (after the Reſignation of Mr Ewbank) collated October 6. He was Rector of Ryton, and Vicar of Kirkmerrington. He was buried in the Abbey, 1659.

1660 Guido Carlton, D. D. (after the Death of Mr James) inſtalled November 2. He was Rector of Wolſingham, Dean of Carliſle, 1660; Biſhop of Briſtol, 1671; and afterwards of Chicheſter 1678.

John Moreton, D. D. (after the Death of Dr. Carlton) collated the 13th, and inſtalled the 18th of July, removed from the ſixth Prebend. He was Rector of Bolden, afterwards of Eggſcliff, and at laſt of Sedgfield, and Archdeacon of Northumberland. He built his Prebendal Houſe. He died November 10, 1722, aged ſeventy-eight.

1722 Thomas Rundell, L. L. B. removed from the firſt Prebend, collated November 22, and inſtalled December 3.—See the Account of him under the firſt Prebend.

1738 Wadham Chandler, M. A. (after the Promotion of Dr. Rundell to the See of Londonderry, in Ireland) inſtalled July 21. He was Spiritual Chancellor of Durham, and Maſter of Sherburn Hoſpital. He died January 2, 1737-8.

1738 Wadham Knatchbull, L. L. B. (after the Death of Mr Chandler) inſtalled June 17. He was inducted into the Living of Chilham, and Molach annexed, in Kent. He was removed to the 11th Prebend.

1761 Thomas Burton, D. D. removed from the third Prebend, inſtalled by Proxy May 11. He was Rector of Batsford, in Glouceſterſhire, and Archdeacon of Glouceſter. He died at Batsford July 16, 1767.

1767 Edmund Law, D. D. inſtalled Auguſt 8. He is Maſter of Peter-houſe, Cambridge, Caſuiſtical Profeſſor in that Univerſity, Archdeacon of Staffordſhire, and Rector of Graystock, in Cumberland.

TRANS-

TRANSLATIONS of the BISHOPS of DURHAM.

To Ely, —	John Fordham.
To Winchester,	Richard Fox Cardinal Wolsey Richard Neile.
To York, —	Laurence Booth Christ. Bainbrigg Matthew Hutton Tobias Matthew Geo. Mountain.
Bishop of Durham, Master of the Rolls,	Christ. Bainbrigg.
3 Lord Chief Justices,	William of Carileph Ralph Flambard Hugh Pudsey.
3 Lord Treasurers,	Ralph Flambard Richard de Bury John Fordham.
6 Lord Chancellors,	Ralph Flambard Galfrid Rufus Richard de Marisco Richard de Bury Tho. Langley Laurence Booth.
2 Cardinals,	Tho. Langley Tho. Wolsey.

PREBENDARIES *of* DURHAM *preferred to be* DEANS.

Of St Paul's,	Dr Sancroft Dr Secker.
Of Litchfield,	Dr Lyndſell.
Of Peterborough,	Dr Coſin.
Of Lincoln,	Dr Brevint.
Of Wells,	Dr Graham.
Of Windſor,	Dr Durell.
Of York,	Dr Sancroft.
Of Durham,	Tobias Matthew William James Dr Barwick Dr Granville Dr Montague.
Of Carliſle,	Dr Charlton Dr Smith Dr Muſgrave Dr Graham.
Of Briſtol,	Dr Warburton.
Of Ripon,	Dr Neile Dr Cartwright.
Of Middleham,	Mr Holdſworth.

PRE-

PREBENDARIES of DURHAM made BISHOPS.

Of Peterborough,	Dr Lyndſell.
Of Litchfield,	Dr Wood.
Of Briſtol,	Dr Carlton Dr Secker, but tranſlated to Oxford, and then to Canterbury.
Of Durham,	Dr Coſin.
Of Carliſle,	Dr Tho. Smith.
Of Cheſter,	Dr Cartwright.
Of Glouceſter,	Dr Warburton.
Of St David's,	Dr Lowth, but tranſlated to Oxford.

Dr Brownrigg was Biſhop of Exeter before he was Prebendary of Durham.

DEANS of DURHAM made BISHOPS.

Of Durham,	Tobias Matthew William James.
Of Winchester,	Robert Horn.
Of Lincoln,	Thomas Watſon.

The NAMES *of the* ARCHDEACONS *of* DURHAM, *in the Order of their Succeſſion.*

TUrgot, made Biſhop of St Andrew, in Scotland, 1063.

1108 Michael.

Robert.

Waron, about the Year 1147.

1148 Ranulphus, about the Year 1150.

1153 Laurence.

1160 Burchardus, who died December 6, 1196.

1171 John.

Aimericus, who was High Sheriff of Northumberland in the 16th Year of the Reign of King John.

1174 William.

1180 Hugh Pudſey, made a Baſtard Son of his Archdeacon of Durham, who died in 1196.

1195 Thomas of Anſty.

Emericus.

1267 Robert of St Agatha.

1274 Anthony Beek, Biſhop of Durham, 1283.

1285 William de Luda.

1296 Samuel of Farlington.

1300 William of St Botulph, and occurs again Auguſt 14, 1308.

1311 } Thomas of Goldeſburgh.
1323 }

1333 Almericus of Beaumont, Nephew of Biſhop Lewis, and occurs again, 1338.

1356 Th. de Nevil.—Q. Whether this be the ſame Perſon nominated to the See of York, 1374?

1379 William of Baſingſtoke, otherwiſe called Mundy of Baſingſtoke.

1381 Piteus, Cardinal of Rome.

1392 Tho-

1393 Thomas de Weſton.
1408 Alan of Newark.
1408 John Hovingham.
1417 John Kemp, Biſhop of Rocheſter, 1419, Chicheſter, London, York, and Canterbury, 1437.
1463 William de Scroop.
1491 Ralph Booth, who died in 1496.
1501 Roger Layburn.
Jo. Boerius Clericus Genuenſis, who reſigned in 1515.
1515 Bernard Gilpin, who reſigned the Archdeaconry for the Rectory of Houghton-le-ſpring. He died March 4, 1583, aged ſixty-ſix.
1560 Jo. Ebdon, B. D. who reſigned,
1563 John Pilkinton, December 5. The ſecond Prebendary, and Brother to Biſhop, and John, Pilkinton.
1581 William Moreton, B. D. Vicar of Newcaſtle, who died in 1620, and was buried in the Quire of St Nicolas' there.
1620 Gabriel Clarke, D. D. He was Prebend of the of the ſixth, third, and firſt Stalls, and Archdeacon of Northumberland, 1619.
1662 Dion. Granville, D. D. He was Prebend of the firſt Stall, and Dean of Durham. He was deprived of both in 1691.
1691 Robert Booth, (after the Deprivation of Dr Granville) May 15.
1730 George Sayer, M. A. (after the Death of Mr Booth) November 3, who died at Bruſſels, 1761.
1761 Samuel Dickens, D. D. after the Death of Dr Sayer.

The

The NAMES *of the* ARCHDEACONS *of* NORTHUMBERLAND, *in the Order of their Succeſſion.*

ROBERT ſeems to have held this Dignity in 1140.

Ralph, 1141 and 1153.

1160 William.

1174 Durand.

Richard de Mariſco, Lord Chancellor, 1212, and Biſhop of Durham, 1217.

1219 Alan de Lenne.

1248 Thomas de Aneſty, April 5, and quitted it two Years after for the Archdeaconry of Durham.

Thomas de Hereford died poſſeſſed of it in Auguſt 1213.

Richard de Middleton occurs in the Year 1270.

Nicholas de Wells occurs in 1310—1311.

Robert de Pickering, 1312. He was in 1313 made Dean of York, and ſo probably reſigned to Tho. de Charlton, 1314. He was made Biſhop of Hereford in 1327, and ſucceeded by

1328 John de Carleton, preſented by the King, February 16, 1328.

1343 Edmund Haward.

1355 William of Shewſbury, made Archdeacon of Salop in 1360.

1361 John de Baumburgh.

1362 Richard of Barnardcaſtle, collated Sept. 10.

1369 Thomas of Duffield, collated Auguſt 19.

1369 William of Beverley.

1370 John of Derby, inſtituted upon the Preſentation of King Edward the Third, February 9, while the See was vacant, and William of Beverley being rejected,

1386 and

1386 and 1397 John Refame.
1401 John of Dalton.
1409 John of Rychinghale, who reſigned.
1410 Henry Eton.
1411 John Rychinghale again.
1427 Marmarduke Lumley, Precentor of York.
Robert Maſon, L. L. D.
1493 Robert Scroop.
1519 Robert Dobell, otherwiſe Dovell, or Davell, L. L. D. Prebendary of York, and Canon of Exeter.
1558 William Carter, D. D. collated November 3.
1560 William King, M. A. of King's College, Cambridge. He was deprived for Non-reſidence. He was B. D. and Prebendary of Canterbury and Windſor. He died in the Year 1590, and was buried at Windſor.
566 Ralph Lever, M. A. collated Auguſt 1. He was Prebendary in the fifth Stall at Durham, and Brother to Thomas in the eighth Stall; both of them Maſters of Sherburn Hoſpital.
1573 Francis Bunny, M A. collated October 20. He reſigned. He was Prebendary of Durham, in the eighth Stall, and Rector of Ryton.
1578 John Bold, D. D collated October 29, 1581, See Wood's Athenæ, &c.
1581 Ralph Tunſtal, M. A. Prebendary of Durham, in the 10th Stall, and Rector of Long Newton He was alſo Prebendary of York, and Rector of Croft.
1619 John Cradock, D. D. who reſigned the ſame Year. He was Prebendary of Durham, in the fifth Stall.
1619 Gabriel Clerk, D. D. collated Auguſt 7. He was Prebendary of the firſt, then of the third, and

and afterwards of the ſixth Stalls, and made Archdeacon of Durham in 1620.

1620 Francis Burgoine, D. D. Prebendary of the eighth Stall, Rector of Biſhop Wearmouth, and alſo of Spoffath, in Yorkſhire.

1632 Joſeph Naylor, D. D. Prebendary of the ſecond Stall, and Rector of Sedgfield.

1636 William Flather, B. D collated November 24.

1638 Everard Gower, B. D. collated May 9. In 1640 he was made Vicar of Norton, and in 1641 Rector of Stanhope.

1644 Iſaac Baſire, Prebendary of the ſeventh Stall, and Rector of Stanhope and Eggſcliff, collated Auguſt 24.

1676 William Turner, D. D. (after the Death of Dr Baſire) collated October 30. He was Rector of Stanhope

1685 John Morton, D D. (after the Death of Dr Turner) collated October 5. He was Prebendary of the 12th Stall.

1722 Thomas Sharp, M. A. afterwards D. D. (after the Death of Dr. Morton) collated Feb. 27, 1722. He was Prebendary of the tenth Stall.

1758 Thomas Robinſon, D. D. (after the Death of Dr Sharp) collated in Auguſt. He was Vicar of Ponteland, in Northumberland, and Prebendary of Peterborough. He died November 7, 1761.

1762 John Sharp, D. D. inſtalled May 17. He is Vicar of Hartburn, in Northumberland.

The

The NAMES *of the present* MINOR CANONS, *in the* CATHEDRAL *of* DURHAM.

REV. Abraham Gregory, M. A. Vicar of Aycliffe, Curate of Witton, and Lecturer of St Nicolas', in the City of Durham.

Rev. Samuel Dennis, M. A. Sacrift, Librarian, Curate of South Shields, and Rector of Beford, in Holderneſs.

Rev. John Wheler, B. A. Curate of St Margaret's, in the City of Durham, and of Croxdale, in the County.

Rev. Ralph Gelſon, B. A. Vicar of Kirk-merrington.

Rev. Thomas Haye, M. A. Vicar of St Oſwald, in the City of Durham.

Rev. Jonathan Blanfort, M. A. Vicar of Billingham, in the County of Durham, and Curate of St Nicolas', in the City.

Rev. Thomas Drake, M. A. Rector of St Mary-le-bow, in the City of Durham, and Vicar of Dalton-le-dale, in the County.

Rev. James Deaſon.

ORGANIST.

Mr John Ebdon.

The NAMES *of eminent Men born in the County of* DURHAM.

AMONG the many eminent Perſons born in, or inhabiting, this County of Durham, we may record the venerable Bede, mentioned before, born at Girwy, or Jarrow, who, though in the former Part of his Life, he ſerved his King and Country in the Capacity of a Soldier, applied himſelf ſo effectually to Study, after he entered into Holy Orders, that he was juſtly eſteemed the Glory of his Time, and the greateſt Scholar of that and many other Ages. He wrote many Books, as, A Comment upon moſt Parts of the Bible, of which he tranſlated the Pſalms and New Teſtament into Engliſh; The Church Hiſtory of the ſix firſt Centuries; A Martyrology, and ſeveral other Tracts, which make up eight Volumes.

John of Darlington, Confeſſor to King Henry III. and afterwards Archbiſhop of Dublin, was born at Darlington.

William Shirewood, made Archbiſhop of Roan in the Reign of King Henry III. was a Native of this County.

Dr John Wickliff, the firſt publick Reformer from Popery in King Edward the Third's Days, is ſaid by Dr Fuller to have been a Native of this Biſhoprick.

Ralph Nevil, Biſhop of Chicheſter in the Year 1240.

Alexander Nevil, Archbiſhop of York in the Year 1373.

Robert

Robert Nevil, Biſhop of Durham in the Year 1456.

And George Nevil, Archbiſhop of York in the Year 1470, were all of the ſame Family, and deſcended of the ancient and noble Family of the Nevils of Raby caſtle, in this County.

Sir Richard Empſon, the great Favourite of King Henry VII. who with Mr —— Empſon were ſo inſtrumental in filling that King's Treaſury, to the great Diſſatisfaction of all his Subjects, was born at Shinkliff, in Eaſington Ward.

Dr Robert Horn, Dean of Durham in King Edward the Sixth's Reign, and an Exile in Queen Mary's, who was made Biſhop of Wincheſter at his Return by Queen Elizabeth, was a Native of this County, as Biſhop Goodwin tells us, but mentions not the Place.

Dr Richard Couſins, Dean of the Arches in Queen Elizabeth's Time, was born at Stanhope.

Dr Thomas Jackſon, a famous Preacher, Vicar of Newcaſtle upon Tyne, was born at Witton.

William Sewer, Biſhop of Durham, ſo called becauſe his Father was a poor Sewer-maker, was born at Shinkliff, in Eaſington Ward, near Durham.

John Heatherſal, who joined with Mr Bernard Gilpin in founding a Grammar School at Houghton-le-ſpring, was born at Kepar, near Durham.

Mr Bernard Gilpin, that eminent Divine in Queen Elizabeth's Days, who for his zealous Preaching was

ſtiled "The Northern Apoſtle," was a Miniſter in this County, not far from Houghton-le-ſpring. He was offered the Biſhoprick of Carliſle, but refuſed it with becoming Modeſty, contenting himſelf with his Parſonage, where he enjoyed his beloved Privacy, and did Good to his Neighbours; and, when he died he gave all his Eſtate equally between the Poor of his Pariſh, and poor Scholars, to be laid out in providing Exhibitions for them at the Univerſity. Mr Ralph Ironſide, Father of Dr Ironſide, late Biſhop of Hereford, enjoyed one of them.

Robert Ward, a Popiſh Prieſt, who diſputed with the pious Biſhop and Martyr, Nicholas Ridley, is ſaid to be born in this County, as was alſo

Samuel Ward, Maſter of Sidney College, in Cambridge, in King Charles the Firſt's Reign.

Francis Maſon, who, for his ſtrenuous Vindication of the Church of England againſt the Papiſts, was ſtiled "Vindex Eccleſiæ Anglicanæ," was alſo born here.

Colonel John Lilburn, and his Brother Robert, a Colonel likewiſe, the Sons of Richard Lilburn, Eſq; buſy Men in the Time of the Great Rebellion, and too much concerned in the Murther of King Charles I. were born at Thickley Punchardon, in Darlington Ward.

George Grey, Eſq; Father of Anthony Grey, afterwards Earl of Kent, a Perſon ſo famous for his honourable Behaviour, (for being bred a Scholar, and made Miniſter of Barbache, in Leiceſterſhire, before the Earldom fell to him, he would never Part with

his

his Parſonage to his dying Day, but continued there exerciſing his miniſterial Function, as though his Honour had made him only better qualified for his good Office) was born at Branſpeth. The late Duke of Kent was Grandſon to this Reverend and Noble Divine.

Robert Hegge, a famous Mathematician and Hiſtorian in the Reign of King James I. was born at Durham.

John Hall, a buſy Man, and a great Writer in the Time of the Rump Parliament, which allowed him a Penſion for his Work, was born at Durham.

The Rev. Mr Daniel Newcombe, Rector of the New Church in Sunderland, of which he was the principal Architect, and ſpent the greateſt Part of his Income in beautifying and adorning it, was born in this County. He began by building a Dome adjoining to the Eaſt Side, into which he removed the Altar, placing it under a Canopy of inlaid Work, ſupported in Front by two fluted Pillars of the Corinthian Order, with proper Capitals. His Benevolence and Charity were equally extenſive to all proper Objects of them, for he delighted in doing Good. This worthy Man did not live to ſee his New Work to the Church quite completed; for he died very much lamented on the fifth of January, 1738.

The NAMES *of the* CASTLES *and* MANSION-HOUSES *belonging to the Nobility and Principal Gentry in this County.*

DURHAM and Auckland Caſtles, to the Hon. and Right Rev. Richard Trevor, Lord Biſhop of Durham.

Lumley Caſtle, to the Right Hon. Richard Earl of Scarborough.

Raby Caſtle, to the Right Hon. Henry Earl of Darlington.

Stella, to Lord Widdrington.

Streatlam Caſtle and Gibſide, to the Right Hon. John Earl of Strathmore.

Hetton Hall, to the Counteſs Dowager of Strathmore.

Ravenſworth Caſtle, to the Right Hon. Henry Lord Ravenſworth.

Brainſpeth Caſtle, to Henry Bellaſis, Eſq;

Windleſton and Weſtauckland, to Sir John Eden, Bart.

Whitburn, to Sir Hedworth Williamſon, Bart. High Sheriff for this County.

Axwell Park, to Sir Thomas Clavering, Bart.

Whitworth, to Robert Shafto, Eſq; Member of Parliament for this County.

Lambton

Lambton Hall, to William Lambton, Esq;

Newton, to Thomas Liddell, Esq;

Sherburn, to John Tempest, Esq; Member of Parliament for the City of Durham.

Winyard, to John Tempest, jun. Esq;

Harraton Hall, to General John Lambton, Member of Parliament for the City of Durham.

Hilton Castle, to Mrs Bowes.

Ellimer, to George Baker, Esq;

Castle Eden, to Rowland Burdon, Esq;

Hardwick and Coxhow, to John Burdon, Esq;

Cocken and St Helen-auckland, to Ralph Carr, Esq;

Greencroft, to George Clavering, Esq;

North Biddick, to Miss Davison.

Grange, near Darlington, to Miss Allan.

Hallowell, to Mrs Reed.

Hurworth, to James Bland, Esq;

Binchester, to Farrer Wren, Esq;

Newtoncap, to —— Forster, Esq;

Walworth,

Walworth, to Matthew Stephenſon, Eſq;

Low Walworth, to Ralph Jennifon, Eſq;

Long Newton, to Lionel Wane, Eſq;

Hardwick by the Sea, to Mrs Mair.

Offerton, to Francis Middleton, Eſq;

Harraton, to —— Robinſon, Eſq;

Hall-garth, to Edward Shepherdſon, Eſq;

Witton Caſtle, to John Cuthbert, Eſq;

Beamiſh, to Martin Davidſon, Eſq;

Blakeſton, to —— Davidſon, Eſq;

Menſforth, to Robert Surtees, Eſq;

Cheſter Deanry, to Sir Ralph Milbank, Bart.

Gateſhead Park, to Henry Ellifon, Eſq;

Hebburn Hall, to Cuthbert Ellifon, Eſq;

Croxhall, to William Salvin, Eſq;

Uſworth, to William Peareth, Eſq;

Bradley, to John Simpſon, Eſq;

Tanfield, to Thomas Dawſon, Eſq; —

Bolden

Bolden and Whitehouſe, to John Gibſon, Eſq;

Felling Hall, to Charles Brandling, Eſq;

Eppleton, to Ralph Gouland, Eſq;

Ryhope, to Matthew Carr, Eſq;

Hendon Lodge, near Sunderland, to Chriſtopher Thompſon Maling, Eſq;

Newlandſide Hall, near Stanhope, to Cuthbert Ward, Eſq;

Kibbleſworth, to Thomas Lewins, Eſq;

Crowhall, to Edward Stuart Clarke, Eſq;

Eggleſtone, to William Hutchinſon, Eſq;

Haughton, to Philip [illegible], Eſq;

Norton, to Gaſcoigne Frith, Eſq;

Newbottle, to Ralph Bates, Eſq;

Sunderland Bridge, to Anthony Salvin, Eſq;

High Barns, near Sunderland, to William Ettrick, Eſq;

Aſke, to Anthony Hall, Eſq;

Dunſton Hill, to Ralph Carr, Eſq;

Whithill, to John Cookſon, Eſq;

Scotch

Scotch House, to John Andrew, Esq;

Whickham, to Adam Askew, Esq;

South Biddick, to Nicholas Lambton, Esq;

West Rainton, to —— Jackson, Esq;

Dinsdale, to the Family of the Rouths.

COURTS

COURTS *held under the Honourable and Right Reverend Father in God* RICHARD TREVOR, *Lord Biſhop of* DURHAM.

COURT *of* CHANCERY.

Sir Joſeph Yates, Chancellor.
William Lee, Eſq; Regiſter.
Mr William Hopper, Deputy.
Mr Thomas Hugall, Cuſtos and Examiner.

COURT *of* PLEAS.

Trevor Borrett, Eſq; Prothonotary.
Chriſtopher Johnſon, Eſq; Deputy.

SHERIFFS *and other* OFFICERS.

Sir Hedworth Williamſon, Bart. High Sheriff.
Bowes Grey, Eſq; Under Sheriff.
Chriſtopher Johnſon, Eſq; County Clerk.
Mr Ralph Hodgſon, Clerk of the Crown.

The HALMOT COURT.

Nicolas Halhead, Eſq; Steward.
Waddam Windham, Eſq; Clerk.
Mr Thomas Hugall, Deputy.

Edward Pearſon, Eſq; Auditor.
Chriſtopher Johnſon, Eſq; Receiver General.

SPI-

CORONERS.

Mr Henry Bainbridge, Easington Ward.
Mr Christopher Chrisop, Darlington Ward.
Mr William Banks, Stockton Ward.
Mr John Robson, Chester Ward.

SPIRITUAL COURT.

Richard Cavendish, Esq; Spiritual Chancellor.
Thomas Gyll, Esq; Surrogate.
Ralph Trotter, Esq; Register.

PROCTORS.

Mr Salkeld Hutchinson
Mr Brams Wheler
Mr Peter Bowlby
Mr John Hays
Mr George Wood.
Mr William Brookes, Apparitor.

A COURT *held under the Honourable and Reverend* SPENCER COWPER, *Dean, and the Chapter, in the Chapter House, or Audit Room, in the Cloysters.*

Peter Bowlby, Esq; Register.
Thomas Hogg, Esq; Deputy Receiver.

The NAMES *of the* ATTORNEY *and* SOLICITOR GENERALS *to the Honourable and Right Reverend the* BISHOP *of* DURHAM.

Sir Fletcher Norton, Attorney General.

Thomas Gyll, Esq; Solicitor General.

Omitted, as Prebendary in the Fifth Stall, after Samuel Terrick, M. A.

1761 John Moor, D. D. made Canon of Christ Church, Oxford, in 1763.

In the Twelfth Stall, after Wadham Knatchbull, &c.

1757 Samuel Dickens, D. D. collated January 3, installed the 8th, Student of Christ Church, Chaplain to Bishop Trevor, Professor of Greek in the University of Oxford, and afterwards succeeded Dr Chapman as Official to the Dean and Chapter, removed to the 11th Prebend.

THE SUPPLEMENT.

IN the foregoing Deſcription of the County of Durham, by Miſtake, we omitted to take Notice of Sedgfield, a well-built Town about ten Miles South Eaſt from Durham, pleaſantly ſituated in the Midſt of a fine, Champain, fertile Country, with a plentiful Market held on Fridays. The Church is a ſpacious Gothick Structure, neatly ornamented on the Inſide, and has a large and good Organ. The Living is one of the beſt in England, and its Rector is the Rev. Dr Lowth, the preſent Biſhop of Oxford.

About a Mile to the Weſt of Sedgfield is Hardwick, the Seat of John Burdon, Eſq; It is one of the moſt celebrated Places in the North of England. At the upper End of this beautiful Spot of Ground he has erected, at a great Expence, a magnificent Banqueting Houſe, elegantly decorated, and at the lower Part ſtands a ſtately Temple, on whoſe Roof inwardly are curiouſly pictured the Images of various Heathen Deities. The Serpentine River, with the

Bridge acroſs it apparently in Ruins, and the Caſcade below, afford the Eye from the Weſt a very agreeable Aſpect. People from all Parts are induced to reſort hither, in great Numbers, particularly in the Summer Time, to view theſe, and a Variety of other Curioſities, in this delightful Scene.

About eight Miles North East from Sedgfield, and nearly about the ſame Diſtance from Durham, (two Miles from the East Sea, or German Ocean,) ſtands Caſtle Eden, the Seat of Rowland Burdon, Eſq; Here he has juſt finiſhed the rebuilding of a very handſome Church, at his own Expence, for the better Accommodation of his Tenants with a Place of Divine Worſhip, as he is the ſole Proprietor of all the Lands in that Parish.

In our Survey of Sunderland we forgot to take Notice of a ſpacious new Chapel, now a building, by Subſcription, and almoſt finiſhed under the Inſpection of Mr John Thornhill, a Gentleman whoſe extenſive Generoſity, and great public Spirit, in his Station of Life, cannot be ſufficiently admired.

At the Mouth of the River Wear, near this Place, is a noble Pier, formerly erected as a Preſervative, or rather an Improvement of this Haven, and for the Safety of Ships going out, or coming in from Sea; and to which ſome Addition has been ſince made. And now it is again under the Conſideration of the Commiſſioners, for making this River further navigable, &c. whether it may not be proper to erect another Pier yet farther into the Sea, in order to cauſe a greater Influx of Water into the Harbour.

It

It is alſo proper to acquaint the Reader, that in enumerating the Trades carried on at Barnardcaſtle, (See Deſcription, &c. Page 5, Line 29) we ſhould have mentioned the Woollen Manufactury which is alſo carried on there, in ſeveral Branches, to great Perfection.

In ſpeaking of the ſaline and ſulphurous Springs at Butterby, near Durham, we ſhould have obſerved, that in the Summer Time much People reſort thither to drink theſe Waters, and many receive great Benefit from them, particularly Perſons afflicted with the Scurvy.

We ſhall alſo add ſome ſhort Extracts from Dr Wilſon's Spadacrene Dunelmenſis, or Treatiſe of the Medicinal Fountain, or Vitrioline Spaw, near the City of Durham on the South, ſometimes called the Moor Spaw. This wholeſome and plentiful Spring, which he calls an ineſtimable Treaſure of Health to thoſe who make Uſe of it, ariſes in the Midſt of a delightful Field, in a moſt ſweet and open Air, naturally accommodated with pleaſant and convenient Walks, and a ſhady Grove adjoining. The Water being ſtrongly impregnated with Vitriol of Iron, produces wonderful Effects in all cachectical and obſtinate Diſeaſes, as the Alkali of the Iron imbibes the Acidity or Sourneſs of the Blood, and conſequently dulcifies it.

To have its due Effect, it muſt be drank at the Fountain Head; for if it be let ſtand and ſettle any long Time, the Action and conſequently the Virtue and Benefit of it ceaſes, the acid Spirit being imbibed

bibed and drunk up by the immature Iron or Vitriol thereof.

When he comes to ſpeak of the Virtues of this Spaw, which is indeed the main Deſign of his Treatiſe, he tells us that the firſt Quality of this Water, as Water, is, that it moiſtens and cools, but as it is befriended with a mineral Mixture, it heats and dries, ſo that it becomes hereby effectually prevalent for accompliſhing of different Indications, and reducing the Body labouring under even contrary Diſtempers to its natural Tone and Conſtitution; Nature herſelf being more prone to help on, being accompanied with an Aſſiſtant, her own Welfare and Reſtitution, than to yield to the Aſſaults of a deſtructive Enemy.

The ſecond Quality he aſcribes to this Water, is, that it conquers and gives a total Rout to the moſt obſtinate Diſeaſes: For, being powerfully diuretical, after it has attenuated, cut, reſolved, and ſo altered the Mucus, and tartarous Humours of the Body, and prepared them for Excretion, it then carries them off by Urine, which is the moſt ſafe and effectual (for ſharp and ſaline Juices eſpecially) of any Sort of Evacuation whatever.

This Water alſo thus enriched, ferrets out ſuch latent Paſſages, and abſtruſe Retirements of the Bowels, and other Parts, as other Medicines cannot reach, and doth not only diſpoſſeſs what is preternatural of its uſurped Juriſdiction, but alſo by a corroborative and reinforcive Power, intitles Nature to her former Right of Inheritance ſo firmly, that nothing but an Act of old Age can cut off the Intail. But if the Body be not duly prepared, either naturally or by Art, it will,

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as may the best Purgative, fall short of its Effect, and instead of relieving, poison the Body, swell it, and oftentimes cause it to break out (an accidental Good turn) into Scabs, and other foulid Impurities of the Skin.

For preventing this and the like Inconveniences he afterwards gives Directions. In the mean While he sets down such Diseases as it both prevents and cures, as Apoplexy, Epilepsie, Carus, Vertigo, Cephalalgia, Cephalæa, but this only if they be symptomatical, and depend upon the Affections of the Stomach, Hypochonders, Womb, or other Bowels, as most of them do. It is good against Diseases of the Nerves, as Convulsions, Cramps, Scorbutick Palsy, &c. especially if they proceed, as they generally do, from saltnitrous, vellicating and twitching Humours. It specifically respects the Stomach, because there the Water partakes both of its grossest and most spiritualized Particles, dissolves all Crudities, the true Original of all Obstructions, restores a decayed, and advanceth a present Appetite to Meat. It opens and strengthens the Lungs, and consequently is good against Asthmas, and Difficulty of Breathing, provided they be not consumptive who drink it. The like it doth to the Liver, Spleen, Mesentery, and Pancreas, dispelling therefrom all Hypochondriacal Winds, and melancholy Vapours, which are become our Epidemick Diseases; as also the Palpitation of the Heart, which commonly arises from the aforesaid Flatulencies and Winds. It helps to cure the Dropsy, Black and Yellow Jaundice, Rickets and Scurvy, by being briskly operative, and purifying the Blood by Urine. It cures the Gonorrhea, Diarrhea, Dissentery, and such like Elnxes of the Abdomen. It opens the Suppression of Urine, and

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carries off it conjunct Causes, allays its Sharpness, and expels such Gravel and Stones as either the Ureters or Urethra can discharge; and when any Ulceration happens in the Passage of Urine, causing pissing of Blood, it consolidates and heals it perfectly. It is exceeding good against most of the Distempers of the Womb, suppressing all Overflowings thereof, as well the White, as the Red, procures the menstruous Purgations, and by its Tenuity of Parts and penetrating Faculty cures the Chlorosis, or Green Sickness, and consequently changeth that cachectical Colour in the Habit of the Body into a florid and ruby Complexion. It much helpeth the Mother, often makes the Barren fruitful; and in various Cases may be successfully used by Way of Infession, or Injection, for then it acts more immediately upon the Part affected. It is good for such as bleed often, and it infallibly cures those who are troubled with a Pricking and Itching in the Skin, with Lumps arising thence, by Urine and insensible Transpiration also, in Case they exercise whilst they drink it, till they be pretty warm, but not till they sweat, as he says he has often experienced. If it be dropt into the Eyes, it quells the Inflammation, and strengthens the Sight. Moreover it is peculiarly good for all Wounds, Ulcers, Itch, Sores, Scabs, being both drunk and outwardly applied; insomuch that divers inveterate and malign Ulcers in the Legs and elsewhere have been cured, nay even the King's Evil itself much relieved, thereby.

Briefly, saith he, I know no Distemper in the Body which arises from Obstructions, or acid sharp griping Humours, which it does not relieve; and what is most praise worthy, it strengthens the Parts after the mor-

morbifick Matter is removed. How far and how safely this Water may be used by Children, old People, and Women with Child, he refers to Dr French and Dr Wittie's Books on the Spaws, and other Animadversions thereon. In a Word, he says, for Children and old People, that if their Temper and Constitutions be otherwise good, they may safely drink thereof, proportionably to their Vigour and Strength of natural Heat; but for Women with Child, for some important Reasons, he would advise them to forbear.

He then proceeds to give Directions concerning the rational and methodical Use of this Spaw, and says that it is a vulgar and unpardonable Error to drink this Water without a due Preparation of the Body; therefore let every one, who expects the true Benefit of it, consult some able and honest Physician; such an one as can judge aright of the Age and Constitution of the Patient, the Nature of the Disease, its Motion, and the Strength both of the Party and the Medicine. Such an one will surely direct some gentle Vomit, in Case the Stomach be foul, and the Patient hath an Inclination to puke, otherwise some Cathartick, such at least as may cleanse the first Passages, and remove such vicious and vicious Matter as may either hinder the Water from getting into the Parts affected, or that may be carried along therewith into the narrower Passages and nobler Parts, and there produce stronger and more dangerous Obstructions, Dropsies, Tensions, Gripings, &c. Yet if any Purgation in general may be recommended, he would prefer the chewing of Rhubarb, or in Case this should disgust, then some other hydragogical Medicine. The Body thus prepared, let the Patient drink chearfully about three Half-pint Glasses at a Time, more or less

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as his Stomach can bear it, then exerciſe according to his Strength for a Quarter of an Hour or thereabouts, avoiding all ſuch Exerciſe as may cauſe him to ſweat, for by ſweating the Water may be drawn into the Habit of the Body, and produce the Dropſy, called Anaſarca. Whilſt he walks, or rides, &c. he muſt eat ſome Orange Chips, Caraway Confects, Citron or Limon Pill, or chiefly Elicampane Root candied; for theſe comfort the Stomach, promote the Water's Paſſage, and make its Operation more effectual. When he finds his Stomach ſomewhat emptied, then let him take three or four more Glaſſes, exerciſing as before, and ſo on till he hath taken his full Doſe, which will be when his Stomach cannot eaſily receive any more without Vomiting, Oppreſſion, or naſeating the ſame. The next Day he may advance to one, two, or three Glaſſes more than he took the firſt Day, and ſo every Day more till he arrives at a Pottle or three Quarts, more or leſs, according as his Diſeaſe requires and his Stomach can paſs it off, and then ſtand at that Quantity till he thinks of giving it over; and then as he increaſed daily at the Beginning, ſo muſt he decreaſe and leſſen his Doſe till he comes to the ſame Quantity he began with. The Time of continuing its drinking muſt be proportioned to the Nature of the Diſeaſe; for ſome, two Weeks, for ſome three, for others a Month or more, may be neceſſary: During all which Time it will be requiſite to take ſomething to keep the Body ſoluble. If any, by Reaſon of Weakneſs, can neither exerciſe nor come to the Spaw, let him drink it in Bed, the Warmth of which will compenſate the Benefit received by Exerciſe. Now though this Water may of itſelf in a great Meaſure do good in moſt Diſeaſes, yet for rendering it more ſucceſsful in ſome particular Caſes, it will be convenient oftentimes

times to take such other Things as the Disease specifically requires, and these may be intermixed with the first two or three Glasses, as some Steel-Wine, or other Preparation of it, in Case of great Obstructions, or other Diseases of the Liver; but then no more Water is to be taken for about Half an Hour after; nay, he altogether admits of Sugar or some opening Syrrup in the first Glass, as it will thereby be accelerated to the Liver; as also a Glass of White or Rhenish Wine mixed with three or four Glasses of the Water, or some Drops of Spirit of Salt or Vitriol, or Chrystals of Tartar, so that they be made of Tartar, and not of Allum. All these, saith he, and such-like, being piercing and attenuating, make Way for the speedy and free Conveyance of the Water, and of themselves contribute much to some Cures.

After you have drank all you intend, you must then be sure to use some hydragogical Medicine, or such as evacuateth watterish Humours, which for the most Part remain in the abstruse Crannies of the Body, as also such Things as cool and moisten the Bowels, otherwise they may partake too much of the potential Virtue of this Chalybeate Water, being hot and dry, and thence get sore Eyes; and other Inflammations, as I myself, saith he, have experienced. Before you drink the Water, every Morning, ease Nature of her ordinary Excrements, either naturally or by Art. Those who have strong Digestions may drink Half the Quantity in the Afternoon, about four or five Hours after Dinner, but then they must eat little or nothing at Supper. Others had better forbear.

If any one finds himself, after due Preparation and several Trials, not able to drink the Water without Re-

Reluctancy and Oppreſſion, let him forbear, and have Recourſe to other Remedies more agreeable to his Conſtitution.

He concludes his Treatiſe with Directions reſpecting the Patient's Diet, and the Time for drinking it; and ſays, though a regular Diet be at all Times commendable, and of great Concern, eſpecially when we are under any Courſe of Phyſick for repairing Health, yet I approve not, ſays he, of being ſo exactly ſcrupulous as many are, either in directing or obſerving ſo preciſe and narrow a Compaſs of Diet. The only Fear is that of Exceſs. The Quantity is much more conſiderable than the Quality, and the rather, becauſe the Water in moſt, if not in all who drink it, begets a devouring Appetite, ſo that Men are apt to eat more than they can well digeſt, and thence ariſe Crudities and Corruption, inſtead of Concoction and Chylification. A temperate Diet both prevents and cures many Diſeaſes, and is the chief Medium we have for a laſting and poſſibly an everlaſting Life: Hence the Italians ſay, "Manger molto è manger poco." He who deſires to eat much muſt eat little; for by eating little he lives long, and conſequently eats much.

All Things that are of laudable Juice and eaſy Digeſtion he allows, and only forbids Meats too much ſalted, Geeſe, Eels, Salmon, and all Sorts of Fat; and in fine, all ſuch Things as are found to be diſagreeable to the Temper and Conſtitution of the Patient: But if otherwiſe Nature takes Delight in a Meat, though not altogether proper for the diſeaſed Perſon, yet it is allowable; therefore Hipp. in his 38 Aphor. l. 2. affirmeth, Paulo pejor, ſed ſuavior cibus & potus meliori quidam, ſed ingrato preferendus. Sometimes

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we muſt permit Meat and Drink, though not ſo proper in the Diſeaſe, if otherwiſe it be grateful. His Drink muſt alſo be ſuited to the Stomach and Temper of the Patient. Cold Stomachs may drink ſtrong Ale, or Sack. Hotter and ſtronger Stomachs muſt be content with ſmaller Beerage, and diluted Wine.

'Tis not good to eat any Thing, till the Water be moſtly, if not altogether, paſſed through the Body, which may be beſt known by the Colour of the Urine, changing from a Pale to an higher Tincture. In ſhort, he adviſes every one never to eat ſo much as his Appetite may crave, but, as we commonly ſay, to leave off with a Stomach.

As to the Time and Seaſon of the Year for drinking theſe Waters, 'tis certainly then beſt, generally ſpeaking, when the Weather is hotteſt and drieſt; and that commonly is in June, July, and Auguſt. Indeed the Ground adjacent to this Spaw is ſo formed (as being a Declivity) that the Rain glides off without ſinking much into it, conſequently the Water may be drank in rainy Weather, without any apparent Diminution of its Virtue. The Water before Sun-riſe, has been obſerved to be inclined to Lukewarmneſs, which after two or three Hours of ſolar Influence becomes briſkly cold, which Alteration is doubtleſs from the Conſtriction or Dilatation of the Pores of the Earth, locking up or ventilating the ſuliginous Vapours, accordingly as the Coldneſs of the Night or Heat of the Sun diſpoſeth them; and therefore 'tis propereſt to drink it after the Sun, by its Luſtre and Beams has diſſipated thoſe Vapours, and enlivened the mineral Spirits.

FINIS.

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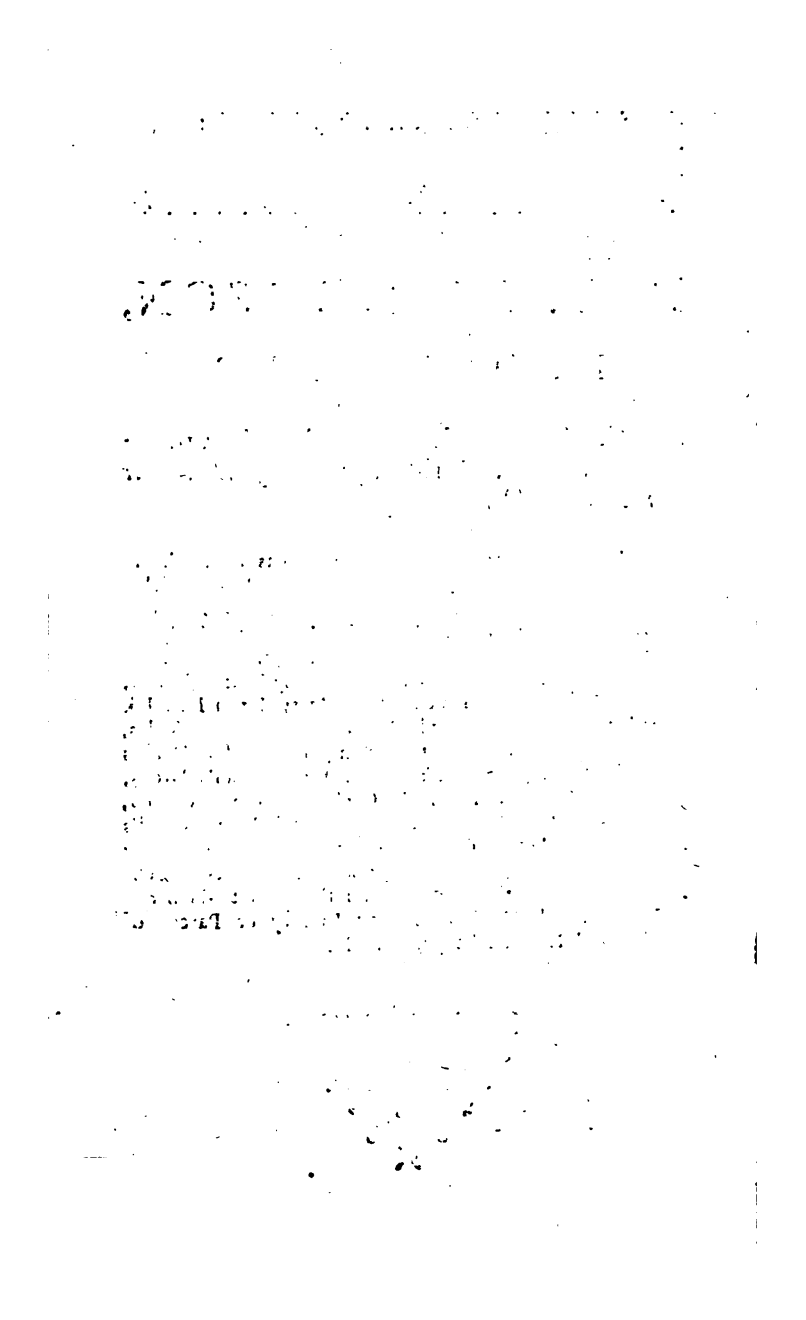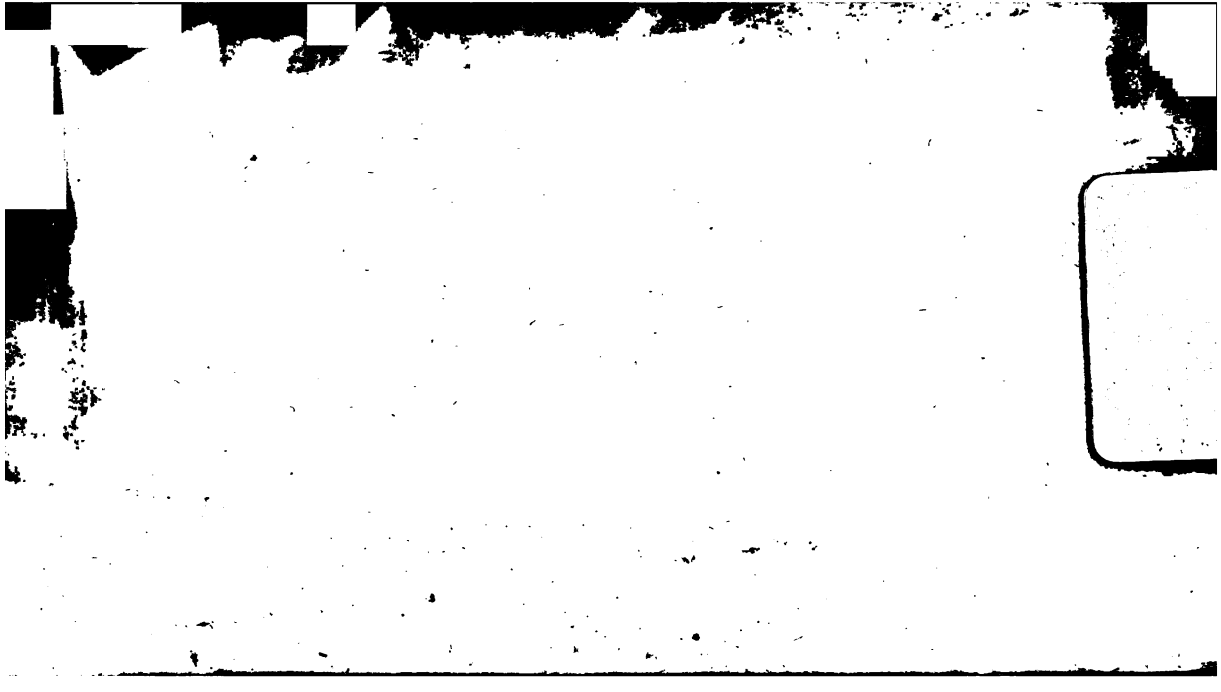
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